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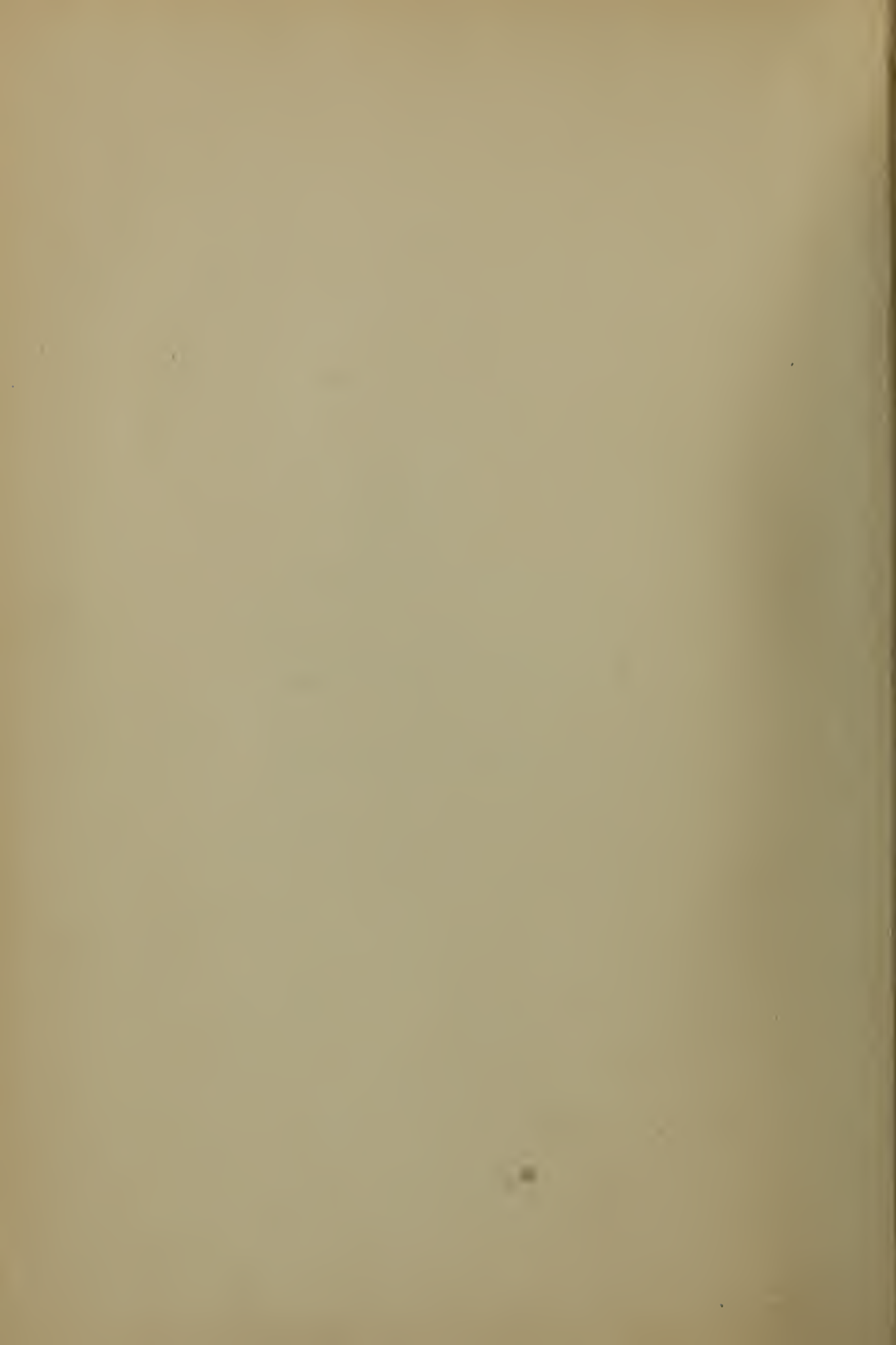
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TO
MY PARENTS
IN APPRECIATION OF THE HELP
AND ENCOURAGEMENT SO FREELY GIVEN
DURING MY EARLY STUDIES
THIS BOOK
IS AFFECTIONATELY DEDICATED

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PREFACE.

It is commonly taught that the Syntax of Hebrew is a matter of small importance. Very seldom, indeed, is any special attention given to the subject. The grammars upon which American students have depended furnish exhaustive treatments of Etymology, but contain only a meagre amount of Syntax. It is because men have not studied Hebrew Syntax, because, as a matter of fact, they are ignorant of it, that they have failed to appreciate its value.

It is true that the Hebrew is lacking in the power to present without ambiguity many of the exact and beautiful shades of thought for which expression is found in the Latin and the Greek. It is true that the Hebrew is more dependent upon the context for the precise determination of the meaning than is either of these languages. It is all the more necessary, however, to become acquainted with the constructions which are possible in a given case. It will generally be conceded, that in no respect is the Revision of the Old Testament so weak as in its Syntax. One need only compare critically the translation of the tenses in the first ten or twelve Psalms, to discover the shortcomings of the Revision, and at the same time to understand the difficulty and importance of the subject.

It may be said that, notwithstanding the lack of American grammars in this respect, the existence of such works as those of Driver, Ewald, and Müller renders the publication of a new treatment unnecessary. But it will be remembered that Driver, aside from his Appendices, treats exclusively of the "Tense," the most important of all syntactical subjects, yet a single subject; that Ewald's work, the only philosophical treatment of the subject, can only be appreciated by one who has given much time and attention to Hebrew Syntax; and that Müller's book is brief, obscure, and unsatisfactory. If a new text-book has been needed in any department of linguistic study, it is in that of Hebrew Syntax.

The present work has not been undertaken in order to add anything to the results already achieved in the line of syntactical investigation, but rather to classify and arrange these results in such a way as to bring them within the reach of that large class of Hebrew students who need and desire a knowledge of them but have little time in which to obtain it. No claim, therefore, is made for the originality of the material presented. In a work of so elementary a character, intended only to serve as an introduction to a more exhaustive study of the

language, the presentation of any but the most common principles would have been out of place. It has been the aim of the author (1) to present those points which the ordinary student would find of the greatest practical value; (2) to present them in as definite and clear a manner as possible; and (3) to select such examples as would most strikingly illustrate the points made. In carrying out this plan a free use has been made of all former treatments of Syntax. To those named above the writer is under deepest obligation; much of value has also been found in Nordheimer and Gesenius. In most cases where material peculiar to a particular writer is used, special credit has been given. It has been impossible, however, to decide in every case to whom the credit belonged. For all material, not especially credited, a general acknowledgment is hereby made. It should be added, that in the selection of examples for illustration, and of the texts cited under "References for Study," preference has been given to those passages which have always been used by grammarians. It has been an interesting fact to note in how many cases the same texts have been employed by several writers.

So far as concerns the plan of presentation, some improvement, it is believed, has been made upon former methods. The *facts* are first given; the phrase or sentence is quoted and translated, and in order that the student may determine for himself its full force from the context, the book, chapter, and verse containing it are cited. In the treatment of "Verbal Government and Apposition," "The Sentence," and "Kinds of Sentences," the examples have been given in the unpointed text, in order that the pupil might be compelled to give them more careful study. The work of pronouncing the texts thus printed combines with the study of Syntax also a drill in Etymology.

Following the facts, and based upon them, are the *principles*. By means of a carefully arranged tabulation the various statements of principles correspond exactly to the facts cited, and no inconvenience will be found in passing from one to the other.

Under "Remarks," additional details, interesting comparisons, and important exceptions are given. The arrangement of this material is intended to make it easily accessible.

The most important, and likewise the most practical, feature of the work is included under "References for Study." Of what permanent value is the memorizing of grammar? Having studied the facts and from them deduced the principles regulating these facts, the next step is application. To aid in this, the crowning part of one's work, a large number of texts, containing illustrations of the various points included under a particular subject are given; these texts are arranged in the order of their occurrence in the Hebrew Bible, and in the case of each text that particular subdivision of the main section to which it belongs is indicated. This arrangement not only makes it possible to read a large number of texts in a comparatively short time, but also breaks up the monotony which ensues upon the examination of several texts covering exactly the same point.

The study of Syntax by this plan combines (1) the exegetical study of the illustrations cited, (2) the mastery of the principles taught, (3) the translation and interpretation, in connection with the context, of a number of texts, and (4) in certain portions also the pronunciation of the unpointed text. The student may be required to translate beforehand only the texts cited from prophetic and poetical portions, these being the most difficult; the texts taken from the historical portions may with great advantage be read at sight.

For valuable assistance in reading proof-sheets, and in verifying references, as well as for the typographical neatness and accuracy of the book as a whole, the author is indebted to the Rev. John W. Payne, of New Haven, Conn., who for some years has been closely associated in the work of "The Old Testament Student" and "Hebraica." The Indices, which will be found especially full and helpful, have been prepared by the Rev. A. M. Wilson, now carrying on Semitic studies in Yale University. From Dr. C. R. Brown, of Newton Centre, Mass., and from Mr. Charles H. Wissner, of Fredericksburg, Va., the author has received valuable aid which he desires hereby to acknowledge.

The author would express the hope that this work may meet the approval of the many teachers who are now using his other Hebrew text-books, and that in their hands it may prove efficient in aiding to a better knowledge of the Old Testament.

NEW HAVEN, CONN., August 4, 1888.



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SYNTAX

I. The Noun.

1. THE NOUN, USED COLLECTIVELY.

1. בָּקָר *oxen*; צֹאן *flock*; עַם *people*; גּוֹי *nation*.
2. עֵץ *a tree*,¹ *trees*;² אִישׁ *a man*,³ *men*,⁴ חַיָּה *a beast*,⁵ *beasts*.⁶
3. אַרְחָה *caravan*,⁷ אֲרַח *traveler*,⁸ גְּלוּהַ *band of exiles*,⁹ גָּלוּהַ *an exile*.
4. אֲנִי *fleet*,¹¹ אֲנִיָּה *ship*,¹² שֵׁעַר *hair*,¹³ שֵׁעֶרָה *a hair*.¹⁴

Collective nouns, that is, nouns which are singular in form, but plural in sense, may be classified as follows:—^a

1. Those which *always* express a collective idea, the corresponding individual idea being a different word.

2. Those which are used sometimes in an individual, sometimes in a collective sense.^{b c}

3. Those whose feminine form is collective,^d while, often, the corresponding masculine form is individual.

4. Those whose masculine form is collective, while the corresponding feminine is, generally, individual.

REMARKS.

(a) The very frequent occurrence of collective expressions in Hebrew is in accord with the extreme simplicity of the language.

(b) Here are included the numerous cases in which words, for the most part or even always used of individuals in *prose*, have a collective sense in *poetry*; there are, indeed, few nouns which may not be thus used.

(c) Adjectives, used as substantives, have frequently a collective sense.

(d) Compare with this use of the feminine, its employment in abstract nouns.

¹ Gen. 2:9; Ps. 1:3.

² Gen. 1:11; Ps. 74:5.

³ Gen. 4:1.

⁴ Isa. 21:9.

⁵ Gen. 37:20.

⁶ Gen. 1:25.

⁷ Gen. 37:25.

⁸ Judg. 19:17.

⁹ Ezr. 1:11.

¹⁰ 2 Sam. 15:19.

¹¹ 1 Kgs. 9:26, 27.

¹² Jon. 1:3, 5.

¹³ Judg. 16:22.

¹⁴ Judg. 20:16; cf. also 1 Sam. 14:45.

REFERENCES FOR STUDY.

Gen. 1:26, 28 (דְּגָה), cf. Jon. 2:1 (דָּג).....3	Isa. 16:4 (רֹכֵב).....2
Gen. 9:13 (עֵנָן), cf. Job 3:5 (עֲנָנָה).....4	Jer. 6:6 (עֵצָה) [cf. עֵץ].....3
Gen. 32:9 (פְּלִיטָה), cf. Gen. 45:7.....3	Ezek. 11:6 (חֹלֵל).....2
Ex. 1:10 (כֹּלְחֹמֶה).....2	Mic. 7:8, 10 (אִי־בַת).....3
Ex. 15:1 (שִׁירָה), cf. Ps. 42:9 (שִׁיר).....4	Nah. 2:5 (רֹכֵב).....2
Ex. 15:19 (כֹּסֶם).....2	Zeph. 3:19 (צֹלְעָה).....3
2 Sam. 15:23 (הָאֲרִיץ).....2	Ps. 45:13 (בְּנֵי צָר = בַּת צָר).....3
Isa. 5:3 (יֹשֵׁב).....2	Ps. 66:4 (הָאֲרִיץ).....2
Isa. 7:18 (דְּבוּרָה) [cf. Arabic dabrun (m. sg.) a swarm].....4	Prov. 28:1 (רֹשַׁע).....2
Isa. 12:6 (יֹשְׁבַת).....3	Dan. 9:24 (נְבִיא), cf. Deut. 18:15, 18.....2

2. GENDER OF NOUNS.

1. אִישׁ *man*; בֵּן *son*; בָּשָׂר *flesh*; מְאֹר *luminary*.

a. הַמְּאֹרֹת הַגְּדֹלִים¹; cf. אֲבָנִים שְׁלֵמוֹת² *whole stones*.

b. מֵת³ *dead (f.)*; דֵּבַשׁ שָׂבוּל⁴ *a bear robbed of her young*; אֵלּוּף⁵ *cow*.

c. הֵמָּה⁶ *they (f.)*; לָכֵם⁷, מִכֶּם, עִמָּכֶם *to, from, with you (f.)*;
שְׁתֵּיהֶם⁸ *they two (f.)*; אֲבִיכֶם⁹ *your (f.) father*; אֹתָם¹⁰ *them (f.)*;
צִאֲנָם¹¹ *their (f.) flock*.

2. a. אִם *mother (cf. אָב)*; רֹחַל *ewe (cf. אֵיל)*; אֶתּוֹן *she-ass (cf. חֲמֹר)*;
נַעֲרָה *maiden (cf. נָעַר)*; עֵגְלָה *calf (cf. עָגַל)*; פָּרָה *heifer (cf. פָּר)*;
נָמַל *fem. (Gen. 32:16), masc. (Gen. 24:63)*; בָּקָר *fem. (Job 1:14),
masc. (Ex. 21:37)*.

b. אֶמְפָּה *metropolis (cf. אִם)*; פִּיָּה *edge (cf. פֶּה)*; יָרֵכָה *hinder part
(cf. יָרֵךְ)*; צְדָקָה *righteousness*; יְשׁוּעָה *deliverance*; פֹּחֵה *governor*;
קַהֲלָת *preacher*; אֲרֻחָה *caravan*; גְּלָה *exiles*; אֲנִיָּה *a ship*;
שַׁעֲרָה *a hair*.

c. צֹר¹² *Tyre*; אֲרָם¹³ *Syria*; מוֹאָב¹⁴ *Moab*; מִצְרַיִם¹⁵ *Egypt*.

תִּימָן, צָפוֹן, שְׂאוּל, מַחְנֶה, חֲצֹר, אֲרָח, דְּרֹךְ, עִיר, תִּבְל, אֲרִיץ,
בֶּטֶן, יָשׁוּ, קָרָן, כָּנָף, אֲזֹן, עֵינַי, כַּתֵּף, בִּרְךְ, רִגְלַי, כַּף, יָד,
שָׁמֶשׁ, נֶגְהָה, אִשׁ, נֶפֶשׁ, רוּחַ, נַעַל, כּוֹס, אֶבֶן, חֶרֶב.

¹ Gen. 1:16.

² Deut. 27:6.

³ Gen. 23:4.

⁴ Hos. 13:8, cf. 2 Kgs. 2:24.

⁵ Ps. 144:14.

⁶ Ruth 1:22.

⁷ Ruth 1:8, 9, 11, 13.

⁸ Ruth 1:19.

⁹ Gen. 31:9.

¹⁰ Gen. 41:23.

¹¹ Ex. 2:17.

¹² Isa. 23:15.

¹³ 2 Sam. 10:11.

¹⁴ Jer. 48:4, 9.

¹⁵ Joel 4:19.

* Also used individually, Deut. 4:18; Jon. 2:2.

3. *a.* טוב¹ *that which is good*; טובה², *same*; מה-זאת³ בָּה אֵרַע⁴
b. כל-הקרות אתם⁵ *all that befell them*; קשות⁶ *hard things*.

1. Under *masculine* nouns are included the names of male beings, and, with the exception of those referred to below under 2. *a* and *c*, all nouns without a distinctively feminine ending. It is to be noted that

a. In masculines which have plurals in וֹת (and likewise, in feminines which have plurals in ם'ֹ), this termination does not affect the gender.^{*a*}

b. In some instances, a masculine form occurs where the sense, and rarely also the construction, demands a feminine; and this, sometimes, when a feminine form is in existence.

c. In the case of pronouns and pronominal suffixes the masculine, instead of the feminine, often occurs as being the primary form, or as being superior to the feminine and including it.

REMARKS.

(*a*) There are exceptions to this; cf. נְשִׁים (Gen. 7:13); מִשְׁכָּנֹת (Ps. 84:2).

(*b*) The feminine rarely so occurs for the masculine; both irregularities may be attributed, in many cases, to colloquial inaccuracy, or to carelessness on the part of the writer.

2. Under *feminine* nouns are included three classes:

a. Nouns which refer to female beings; of these

- (1) some are distinguished from corresponding masculines by having an entirely distinct form;
- (2) some are so distinguished by the addition of a feminine termination;
- (3) some (called *epicene*) are so distinguished only by the construction, both masculine and feminine forms being the same.^{*a*}

b. Nouns which do not refer to female beings, yet have a feminine termination; here belong

- (1) nouns designating things without life;^{*b*}
- (2) nouns indicating abstract ideas^{*c*} or official designations;^{*d*}
- (3) nouns used collectively^{*e*} (§ 1. 3), or individually (§ 1. 4).

c. Nouns which neither imply distinction of sex, nor have a feminine termination, but are always construed as feminine; here belong

- (1) names of countries, cities, towns;^{*f g h*}
- (2) common nouns designating countries, localities, limited space, points of compass, etc.;

¹ Gen. 2:17.

² 1 Sam. 24:18.

³ Gen. 3:13.

⁴ Gen. 24:14.

⁵ Gen. 42:29.

⁶ Gen. 42:7, 30.

(3) names of members of the body, especially those which are double ;ⁱ

(4) names of instruments, utensils, powers of nature.^j

3. There being in Hebrew no separate designation of the *neuter*, there is used in place of it,

a. When the word is *singular*, either a masculine or feminine form.

b. When the word is *plural*, generally a feminine form (except in poetry).

REMARKS.

(a) Certain species of animals are treated as masculine, because regarded as strong; others as feminine, because regarded as weak; cf. כלב *dog*, זאב *wolf*; but יונה *dove*, חכירה *stork*.

(b) These are really *neuter*, the signification passing, in many cases, from something living, to that which is without life.

(c) So adjectives, when used as neuter substantives, assume the feminine form.

(d) Compare our abstract terms "Lordship," "Majesty," "Excellency," etc.

(e) Collectives without a feminine ending are often treated as feminines; cf. Ex. 8:2, 13, 14; 16:13; 2 Sam. 24:9.

(f) These are treated as "mothers" or "nurses" of the inhabitants; cf. בני ציון Ps. 149:2, also the word *metropolis*.

(g) When these words refer to the inhabitants, they are construed as masculine.

(h) It is common, in poetry, to personify nations, countries and cities, as female beings; cf. Isa. 47:1; 50:1; Lam. 1:1.

(i) Some of these also appear, at times, as masculine; always masculine are אף *nose*, מצח *forehead*, צוואר *neck*, ערף *neck*, פה *mouth*, עקב *heel*, זנב *tail*.

(j) The exceptions to the principles here given are very numerous, great variation existing in the usage of the language.

REFERENCES FOR STUDY.

Gen. 1:16 (ממשלה).....	2b.	Isa. 31:5 (צפור).....	2a.
Gen. 20:12 (אחות).....	2a.	Jer. 7:18.....	1a.
Gen. 22:24 (פילגש).....	2a.	Jer. 49:17 (אדם).....	2c.
Gen. 24:43 (עלמה).....	2a.	Amos 3:10.....	3a.
Ex. 1:21 (להם).....	1c.	Zech. 5:10 (המה).....	1c.
Ex. 7:17 (cf. Isa. 7:7).....	3a.	Ps. 1:6 (דרך).....	2c.
Ex. 9:29, 33; 15:5.....	1a.	Ps. 12:4 (נדלות).....	3b.
Ex. 29:9 (כהנה).....	2b.	Ps. 22:29 (מלוכה).....	2b.
Lev. 5:7 (תור).....	1b.	Ps. 42:2 (איל).....	1b.
1 Sam. 9:24 (שוק).....	2c.	Ps. 45:5.....	3b.
1 Sam. 10:9 (cf. Josh. 24:17).....	1a.	Ps. 45:10 (שגל).....	2a.
1 Sam. 17:6 (מצחה).....	2b.	Ps. 77:17.....	1a.
2 Sam. 19:27 (חמור).....	1b.	Ps. 102:8 (צפור).....	2a.
1 Kgs. 11:5 (אלהים).....	1b.	Prov. 8:6.....	3b.
2 Kgs. 2:24 (דב).....	1b.	Prov. 8:30 (אמון).....	1c.
Isa. 7:6 (הודה).....	2c.	Job 1:14 (ידים).....	1c.
Isa. 9:13 (כפה).....	2b.	Job 42:15.....	1a.
Isa. 10:14.....	1a.	Neh. 6:12 (נבואה).....	2b.

3. NUMBER.

1. a. יָמִים¹ *days*; מְזֻמָּרִים² *seasons*; פְּנֵי³ *faces of*; אֹתוֹת⁴ *signs*.
 b. בָּקָר *oxen*; אָדָם *mankind*; אַרְחָה *caravan*; אֲנִי *fleet*. [heart.
 c. אִישׁ וְאִישׁ⁵ *every man*; גְּבִים גְּבִים⁶ *many ditches*; לֵב וְלֵב⁷ *double*
2. a. שָׁמַיִם *heavens*; פָּנִים *face, surface*; מַיִם *water*; תַּחְתִּיּוֹת⁸ *lower parts of the earth*. הוֹלָלוֹת¹² *foolishness*.
 b. בְּתוּלִים⁹ *virginity*; אֶהָבִים¹⁰ *loveliness*; נְעוּרִים¹¹ *childhood*;
 c. אֱלֹהִים *God*; קִדְשִׁים¹³ *Holy*; אֲדֹנָי *Lord*; בְּהֵמוֹת¹⁴ *hippopota-*
3. כֶּסֶף *silver*, כְּסָפִים¹⁵ *pieces of silver*; עֵץ *tree*, עֵצִים¹⁶ *wood*. [mus.
 כְּבָרִים¹⁷ *talents*, כְּבָרוֹת¹⁸ *loaves*; פְּעָמִים¹⁹ *footsteps*, פְּעָמוֹת²⁰ *feet*
 (artif.).
4. גִּבּוֹרֵי חַיִל²¹ *heroes of valor*; בְּתֵי אֲבוֹת²² *families*; בְּנֵי אֱלֹהִים²³ *sons of God*; בְּתֵי עֲצֻבֵיהֶם²⁴ *their idol-houses*.
5. a. אָזְנִים *ears*; אַפִּים *nostrils*; מְאֻזְנִים *pair of scales*, נְעָלִים *sandals*.
 b. יוֹמִים²⁵ *period of two days*; כְּבָרִים²⁶ *two talents*; נְהַרִים²⁷ *two*
 c. שְׁנַיִם *two*; כְּפָלִים²⁸ *double*; אֲלָפִים *two thousand*. [rivers.

1. The *plural-idea* is indicated in one of three ways:—

- a. By means of plural affixes (ים, י, ות).
- b. By means of words which have a collective signification (§ 1.).
- c. By the repetition of a word with or without a connective^a (§ 6. 3).

2. The *plural-termination* is often employed in Hebrew in the designation of ideas for which in other languages the singular is employed:—

a. *Portions of space or time*, “their unity being regarded as a compound of an immense number of single particles or dates.”

b. *Abstract ideas*, the particular quality or condition contained in the stem being thus heightened or intensified; ^b ^c closely connected with these are

1 Gen. 1:14.
 2 Gen. 1:14.
 3 Gen. 1:2.
 4 Gen. 1:14.
 5 Ps. 87:5.
 6 2 Kgs. 3:16.
 7 Ps. 12:3.
 8 Isa. 44:23.
 9 Lev. 21:13.
 10 Prov. 5:19.

11 Gen. 46:34.
 12 Eccl. 1:17, 2:12.
 13 Hos. 12:1.
 14 Job 40:15.
 15 Gen. 42:25.
 16 Gen. 22:3.
 17 2 Kgs. 5:23.
 18 Judg. 8:5.1
 19 Ps. 119:133.

20 Ex. 25:12.
 21 1 Chron. 7:2, 9.
 22 Num. 1:2.
 23 Ps. 29:1.
 24 1 Sam. 31:9.
 25 Ex. 16:29.
 26 2 Kgs. 5:23.
 27 Gen. 24:10.
 28 Job 11:6.

c. *Ideas of power and greatness*, in which the plural magnifies or increases the original idea.^{d e}

3. The *plural form* of certain nouns often conveys a different shade of meaning from the singular; and, further, the *feminine plural* of a noun is sometimes used in a different sense from the *masculine plural*.

4. The *pluralizing* of compound ideas is accomplished either by pluralizing the first of two nouns, or the second, or both.

5. The *dual* was, in use, limited to

a. Things which in nature exist in pairs,^g or are made double by art.

b. Objects which are regarded as going together, especially measures of time or quantity.

c. A few numerals, and anomalous forms.^h

REMARKS.

(a) This repetition indicates in some cases *entirety*; in others, *distribution*; in still others, *multitude*, or *diversity*.

(b) It is important to note the close connection, (1) between the abstract and the collective, both being frequently expressed by the feminine; and (2) between the abstract and the plural, the latter expressing in its totality that quality which is common to all the units of which it is composed.

(c) The plural form of abstracts often expresses "a high degree of a given quality or repeated exhibitions and embodiments of it."

(d) The use of this plural (called *the plural of majesty*) is limited to a few words and in construction these words are generally treated as singular.

(e) Compare the plurals in the mouth of God, e. g. Gen. 1:26; 11:7; Isa. 6:8.

(f) In poetry feminine plurals are found instead of masculine, without any difference of meaning.

(g) The names of double members of the body often have a *feminine plural* termination instead of a dual, but only when they have been transferred to inanimate objects.

(h) Irregular are (1) שְׁפָתוֹת instead of שְׁפָתַיִם (Ps. 45:3; Is. 59:3); (2) חֲמָתַיִם *two walls* (2 Kgs. 25:4), and (3) לְחָתַיִם *deck [double]* (Ezek. 27:5).

REFERENCES FOR STUDY.

Gen. 2:9 (חיים).....	2b.	Gen. 49:13 (ימים).....	2a.
Gen. 4:10 (רמים).....	3	Ex. 8:10 (חמרם חמרם).....	1c.
Gen. 11:10 (שנתים).....	5b.	Ex. 9:32 (חטה).....	3
Gen. 11:23 (מאתים).....	5c.	Ex. 16:12 (ערבים).....	5b.
Gen. 14:10 (בארת בארת).....	1c.	Ex. 26:17 (ירות).....	5a.
Gen. 21:2 (זקנים).....	2b.	Ex. 29:12 (קרנות).....	5a.
Gen. 32:17 (עדר עדר).....	1c.	Ex. 29:36 (כפרים).....	2b.
Gen. 37:34 (מתנים).....	5a.	Lev. 12:5 (שבעים).....	5b.
Gen. 39:10 (יום יום).....	1c.	Lev. 23:40 (כפות).....	5a.
Gen. 42:30 (ארנים).....	2c.	Num. 5:15 (קנאות).....	2b.
Gen. 43:16 (צהרים).....	5b.	Deut. 3:5 (דלתים).....	5a.
Gen. 43:30 (רחמים).....	2b.	Deut. 8:8 (שערה).....	3
Gen. 49:12 (שנים).....	5a.	Deut. 12:23 (רם).....	3

Deut. 24:6 (רחים).....	5a.	Jer. 12:13 (חטים).....	3
Deut. 25:13 (אבן ואבן).....	1c.	Joel 4:14.....	1c.
Deut. 32:7 (דור דור).....	1c.	Zech. 3:9 (שבעה ענים).....	5a.
Deut. 32:7 (ימות).....	3	Ps. 5:7 (דמים).....	3
Judg. 5:22.....	1b.	Ps. 68:18 (רבותים).....	5c.
1 Sam. 19:13 (תרפים).....	2c.	Ps. 90:10 (שנות).....	3
1 Sam. 19:16 (מראשות).....	2a.	Ps. 90:10 (גבורות).....	2b.
1 Sam. 22:7 (בני ימיני).....	4	Prov. 20:10.....	1c.
1 Kgs. 7:49 (מלקחים).....	5a.	Prov. 28:6 (ורכים).....	5b.
2 Kgs. 17:29 (בית הבמות).....	4	Job 16:19 (מרומים).....	2a.
Isa. 1:3 (בעלים).....	2c.	Cant. 5:5 (כפות).....	5a.
Isa. 6:2 (שש כנפים).....	5a.	Ruth 1:22 (שעורים).....	3
Isa. 7:20 (רגלים).....	5a.	Ruth 3:4 (מרגלות).....	2a.
Isa. 11:12 (כנפות).....	5a.	Ecl. 5:7 (גבהים).....	2c.
Isa. 19:4 (אדנים).....	2c.	Ecl. 12:1 (כראיך).....	2c.
Isa. 42:22 (בתי כלאים).....	4	1 Chron. 7:5 (גב' חילים).....	4
Isa. 49:20 (שכלים).....	2b.	1 Chron. 12:33.....	1c.
Isa. 54:5 (עשיך).....	2c.		

4. DETERMINATION OF NOUNS.

1. a. מצרים *Egypt*; חברון *Hebron*; שרה *Sarah*; תהום *abyss*.
 b. היום הזה *I*; זה *this*; מי *who*? בני *my son*; but היום הזה.
2. a. בית אל *the house of God*; אשת אברם *the wife of Abram*; בני ישראל *the sons of Israel*.
 b. עני עמי¹ *the affliction of my people*; ראשי שבטיכם² *the heads of your tribes*. [war.
 c. שם המקום³ *the name of the place*; אנשי המלחמה⁴ *the men of*

1. Certain nouns are in their very nature definite, and require no sign to indicate their definiteness; these are

a. Proper names which were not originally appellatives, and words in which the appellative force, originally existing, has almost or entirely been lost.^a

b. All pronouns (except the Demonstrative when attributive), and pronominal suffixes.^{b c d}

2. Nouns may become definite (or determinate) by position or construction,^e as in the case of

a. Nouns in the construct state before a proper noun.

b. Nouns in the construct state before a noun with a suffix.

c. Nouns in the construct state before a noun with the article.

¹ Ex. 3:7.

² Deut. 1:15.

³ Gen. 28:19.

⁴ Deut. 2:14.

REMARKS.

(a) In many cases the usage varies; e. g. גלעד (Num. 32:1), הגלעד (Gen. 31:21 ff.).

(b) A noun with a suffix is definite and does not receive the article; exceptions are seen in Lev. 27:23; Josh. 7:21; 8:33; 2 Kgs. 15:16; Mic. 2:12.

(c) The Infinitive, being essentially a verbal form, never receives the article; רעת knowledge, really a substantive is an exception (as in Gen. 2:9, 17).

(d) The following words, archaic and poetic, never receive the article: (1) אלה God, (2) רִנָּן prince, (3) שָׂדֵי field, (4) שָׁרֵי the Almighty, (5) שְׂאוֹל underworld, (6) תִּבְל world, (7) תְּהוֹם abyss, (8) תּוֹשֵׁיָה help.

(e) Every noun in a chain of several constructs is definite, provided the last noun in the chain is for any reason (§ 4. 1. a. b) definite.

3. a. הַיּוֹם¹ to-day; הַלַּיְלָה² this night; הַפַּעַם³ this time.

b. הַרְקִיעַ⁴ the expanse; הַתֵּבָה⁵ the ark; הָאִשָּׁה⁶ the woman; "הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ וּגְוִי⁷ the man who hath not walked, etc.

אֶת-הָאֵשׁ וְאֶת-הַכַּמֶּנֶתֶלַת⁸ the fire and the knife (required for the sacrifice).

c. אֶת-הַסּוּסִים וְאֶת-הָרֶכָב⁹ the horses and the chariots (of the enemy).

וַתִּקַּח הַצִּעִיף¹⁰ and she took the veil (usually worn by women).

d. הַכַּנְעָנִי¹¹ the Canaanite; תֹּאכַל הַחֶרֶב¹² the sword devours;

כַּבָּקָר¹³ like oxen; כַּאֲשֶׁר תַּעֲשֶׂינָה הַדְּבָרִים¹⁴ as bees do;

לַחֲמֹר... הַחֶמֶר¹⁵ slime... for mortar; הַזָּהָב¹⁶ gold;

בְּסַנּוּרִים¹⁷ with blindness; הָאֱמֶת וְהַשְּׁלוֹם¹⁸ truth and peace.

e. הַבַּיִת¹⁹ the house; הָאָרוֹן²⁰ the ark; הָאֱלֹהִים²¹ the God.

הַשָּׁמַיִם²² O heaven! הַבַּעַל²³ O Baal! הַרוּחַ²⁴ O Spirit!

הַשָּׁמַיִם²⁵ the heaven; הַשֶּׁמֶשׁ²⁶ the sun; הָאָרֶץ²⁷ the earth;

הַלְבָנוֹן²⁸ Lebanon (= the white); הַיַּרְדֵּן²⁹ Jordan (= the descender).

f. הַסֹּבֵב³⁰ that which encompasses; הַבֹּטְחִים³¹ they who trust.

הַבָּאָה³² (she) that hath come; הַהֹלְכִים (א) ³³ they who wait.

1 Gen. 4:14.

2 Gen. 19:5.

3 Gen. 29:35.

4 Gen. 1:7.

5 Gen. 6:14.

6 Ex. 2:9.

7 Ps. 1:1.

8 Gen. 22:6.

9 1 Kgs. 20:21.

10 Gen. 24:65.

11 Gen. 13:7.

12 2 Sam. 11:25.

13 Isa. 11:7.

14 Deut. 1:44.

15 Gen. 11:3.

16 Gen. 2:11.

17 Gen. 19:11.

18 Zech. 8:19.

19 Mic. 3:12.

20 Ex. 25:14.

21 Gen. 5:22.

22 Deut. 32:1.

23 1 Kgs. 18:26.

24 Ezek. 37:9.

25 Gen. 1:1.

26 Gen. 15:12.

27 Gen. 1:1.

28 1 Kgs. 5:20, 23.

29 Gen. 13:10.

30 Gen. 2:11.

31 Ps. 125:1.

32 Gen. 18:21.

33 Josh. 10:24.

3. Nouns, not determinate *in themselves* or *by position*, may be made determinate by prefixing the article. The article, as thus employed, may be classified and named as follows :—

a. The *demonstrative*, which was the original use, but is now found only in a few stock expressions.

b. The *objective*, including those cases in which the article occurs with an object or person,

(1) which has just been described in the narrative ; or

(2) which is described by words (particularly, a relative clause) which immediately follow ; or

(3) which is defined more or less closely by the circumstances involved in the particular case.

c. The *subjective*, used with nouns which, though in no way described, are definite in the writer's mind and, consequently, supposed to be so in the mind of the reader.^a

d. The *generic*, used with words which describe a class of objects, or several objects of a class ; here may be noted,

(1) the more general use of the generic article “with a common appellative, which is used collectively to denote all, or an indefinite number of, the individuals belonging to it ;”

(2) its special use in *comparisons*, when the object compared is taken as a class and not as an individual ;

(3) its special use, also with nouns of material and class-nouns, which are generally known and employed in a general sense ;^b

(4) its special use with *abstract nouns*, employed in their widest significance.

e. The *distinctive*, used to convey the idea of pre-eminence, as when

(1) a particular object, of a certain class, is made to have a pre-eminence over all other objects in that class ; or

(2) a noun in the vocative is, by its use, made more pointed ; or

(3) a particular object or individual is emphasized as being the only one in a class ; or

(4) a proper name, originally an appellative, continues to retain the article which it first received because it was regarded (see (1) above) as the chief member of its class (cf. ‡ 4. 1. *a*).^c

f. The *relative*, which, when prefixed to the participle (and, rarely, to a finite form), has the general force of a relative pronoun.

REMARKS.

(a) In these cases the idea may often be well expressed by the employment of an unemphatic possessive pronoun.

(b) With this may be compared cases like הפליט (Gen. 14:13), הארי (1 Sam. 17:34), במקנה בכסף ובוהב (Gen. 13:2), in which the individual, though really indeterminate, is to be represented as being made definite by the context.

(c) In the case of many such nouns the usage varies.

REFERENCES FOR STUDY.

Gen. 2:11.....	3e.	1 Kgs. 8:1; 20:15.....	2
Gen. 13:2; 14:13; 15:11; 41:42.....	3d.	1 Kgs. 20:21.....	3b.
Gen. 16:7; 28:19.....	2	2 Kgs. 18:15.....	2
Gen. 24:65, 66; 26:8.....	3b.	Isa. 1:18; 10:14; 22:18; 29:21; 40:31; 42:13	
Gen. 21:3.....	3f.	49:18.....	3d.
Gen. 30:15, 20.....	3a.	Isa. 9:2.....	3c.
Gen. 31:21 (הנהר).....	3e.	Isa. 9:12; 27:6; 28:16.....	3f.
Gen. 47:31.....	3c.	Isa. 10:2, 12.....	2
Ex. 2:14, 15; 3:2, 5; 7:18, 21.....	3b.	Jer. 13:1, 2.....	3b.
Ex. 2:15; 3:2.....	3c.	Jer. 46:9.....	3e.
Ex. 8:1.....	3d.	Hos. 14:6, 7, 8.....	3d.
Ex. 9:27.....	3a.	Joel 1:14 (האריץ).....	3e.
Ex. 20:12; 21:5; 22:3.....	3b.	Mic. 4:9.....	3d.
Num. 14:45; 21:23; 23:14, 28.....	3e.	Zech. 3:1 (השטן).....	3e.
Num. 22:32.....	3e.	Zech. 3:5.....	3b.
Deut. 2:4.....	3b.	Zech. 3:8.....	3e.
Deut. 4:1; 21:3, 4; 22:19.....	2	Zech. 8:19.....	3d.
Deut. 8:14.....	3f.	Mal. 2:5.....	3d.
Josh. 4:19; 12:2, 5, 9.....	3e.	Ps 19:11; 103:4; 104:3.....	3f.
Josh. 15:47 (הים).....	3e.	Ps. 49:15.....	3d.
1 Sam. 1:3.....	3b.	Job 5:10.....	3f.
1 Sam. 12:17.....	3a.	Job 28:12.....	3d.
1 Sam. 17:34.....	3d.	Eccl. 3:17; 10:18.....	3d.
2 Sam. 14:4.....	3e.	Ezra 8:25; 10:14, 17.....	3f.
2 Sam. 19:27.....	3b.	1 Chron. 26:28.....	3f.
1 Kgs. 1:47.....	3e.		

5. DETERMINATION OF NOUNS (CONT.).

1. אנשי המלחמה¹ *the men of war*; דבר הנביא² *the prophet's word*.
 - a. כל הדור³ *the whole generation*; כל העם⁴ *all the people*;
 כל-בכור⁵ *every first-born*; כל-עץ⁶ *every tree*.
 - b. בן-הימיני⁷ *the Benjamite*; בית הלחמי⁸ *the Bethlehemite*.
2. המאור הגדל⁹ *the great luminary*; הדברים האלה¹⁰ *these things*;
 יום השביעי¹¹ *the seventh day*; בלילה הוא¹² *in that night*.
3. סל אחר¹³ *a basket*; איש אחר¹⁴ *a man*; נביא אחר¹⁵ *a prophet*.

¹ Num. 31:49.

² Jer. 28:9.

³ Ex. 1:6.

⁴ Ezek. 45:16.

⁵ Ex. 13:2.

⁶ Lev. 19:23.

⁷ Judg. 3:15.

⁸ 1 Sam. 17:58.

⁹ Gen. 1:16.

¹⁰ Gen. 15:1.

¹¹ Gen. 2:2.

¹² Gen. 19:33.

¹³ Ex. 29:3.

¹⁴ Judg. 13:2.

¹⁵ 1 Kgs. 20:13.

4. מַלְכֵי-אֲרָץ¹ *kings of the earth*; בֹּקֵר אֶתֶּה² *the morning comes*.

1. An idea, expressed by means of two nouns in the construct relation, is made definite by prefixing the article to the second noun.^{a b} Worthy of notice, however, is

a. (1) The use of the article after כָּל, when this word means *all* or *whole*.

(2) The absence of the article after כָּל, when it means *any* or *every*.^c

b. The use of the article with the second part of a compound word.

2. An adjective or demonstrative pronoun, connected attributively with a definite noun, must be marked as definite by having the article prefixed.^d

3. Indefiniteness is expressed by the numeral אֶחָד, rarely, however, and chiefly in later writers.^e

4. The article may be omitted in poetry, when in prose it would be required; this omission is explained by the brevity, vividness and emphasis characteristic of poetic style.

REMARKS.

(a) When the first of two nouns expressing one idea is to be marked as indefinite, a construction with the preposition לְ is employed (§ 9. 5).

(b) On the occurrence of the article with the *first* of two nouns in the construct relation, see § 9. 2.

(c) Compare the similar usage of πᾶς *all* or *every*.

(d) There are not a few exceptions to this, the article being sometimes omitted from the noun, sometimes from the attributive.

(e) This numeral is sometimes found in the construct relation with the noun which it limits (cf. Job 2:10); its use with things is more rare than with persons

REFERENCES FOR STUDY.

Gen. 1:31; 10:12; 19:25; 28:19; 30:16;	1 Sam. 2:23; 14:29; 17:12.....	2	
32:23.....	2	1 Sam. 16:18.....	1b.
Gen. 7:21; 26:4.....	1a.	2 Sam. 6:3; 12:4.....	2
Gen. 23:19.....	1	1 Kgs. 19:4.....	3
Ex. 20:4.....	1a.	Isa. 1:5; 13:7; 28:24.....	1a.
Lev. 7:27; 14:45.....	1a.	Isa. 10:1; 24:12.....	4
Num. 9:7.....	2	Neh. 1:5.....	4
Num. 35:23.....	1a.	Hab. 1:4.....	4
Deut. 1:35; 9:6; 11:7.....	2	Zech. 14:15.....	1a.
Deut. 11:12.....	4	Ps. 12:8.....	2
Josh. 3:13.....	1a.	Ps. 72:17; 148:10.....	4
Judg. 6:11.....	1b.	Job 9:24.....	4
1 Sam. 1:1.....	3	Dan. 8:3, 13.....	3

¹ Ps. 2:2.

² Isa. 21:12.

6. APPPOSITION OF NOUNS.

1. a. הַבְּקָר הַנְּחֹשֶׁת¹ *the oxen the brass = the brazen oxen*; הַמִּבּוּל² *= the deluge (of) water.* [offerings.]
 b. אִמְרֵי אֱמֶת³ *words, truth = true words*; שְׁלָמִים וְזָבָחִים⁴ *peace-*
 c. הָאָרֶץ כְּנָעַן⁵ *the land (of) Canaan*; הַנְּהַר פָּרָת⁶ *the river Euphrates*
 d. אִשָּׁה אֶלְכָנָה⁷ *a woman, a widow*; דְּשֵׁא עֵשֶׁב⁸ *greenness, herb.*
 e. יָמִים כִּסְפָר⁹ *days, a number*; שְׁנָתַיִם יָמִים¹⁰ *two years, time.*
2. יְשִׁישָׁה יָמִים¹¹ *three seahs, meal*; יְשִׁישָׁה יָמִים¹² *a triad, days.*
 שְׁבַע שָׁנִים¹³ *seven years*; אֵיפָה שְׁעָרִים¹⁴ *an ephah, barley.*
3. a. בְּמָאֵד מְאֹד¹⁵ *in high degree, high degree*; גְּבוּהָהּ גְּבוּהָהּ¹⁶ *proudly,*
proudly. [generation.]
 b. שִׁבְעָה שִׁבְעָה¹⁷ *seven by seven*; מִדֶּר דֶּר¹⁸ *from generation to*
 c. בְּאַרְתּוֹ בְּאַרְתּוֹ¹⁹ *many wells*; גְּבִים גְּבִים²⁰ *many ditches.*
 d. הַנְּהַר הַגְּדוֹל נְהַר פָּרָת²¹ *the great river, the river Euphrates.*

Apposition, because of a scarcity of adjectives, and a desire for brevity, is of much more frequent occurrence, and of far wider range in Hebrew, than in languages generally. The various kinds of apposition may be grouped as follows:—

1. Cases in which the *first* of two nouns contains the principal idea, the second being added for fuller explanation.^{a b} Here belong the instances in which

a. The first noun denotes a *thing*, the second, the *material* of which that thing is composed.

b. The first noun denotes a *thing*, the second, a *quality* of it.

c. The first noun denotes a *person* or *thing*, the second, its *name*.^c

d. The first noun denotes a *genus*, the second, a *species*; or the second gives a more precise idea than the first.

e. The first noun denotes a *thing*, the second, the *number, weight, or measure* of it.^{d e}

¹ 2 Kgs. 16:17.

² Gen. 6:17.

³ Prov. 22:21.

⁴ Ex. 24:5.

⁵ Num. 34:2.

⁶ 1 Chron. 5:9.

⁷ 2 Sam. 14:5.

⁸ Gen. 1:12.

⁹ Deut. 4:27.

¹⁰ Gen. 41:1.

¹¹ Gen. 18:6.

¹² 1 Sam. 30:12.

¹³ Gen. 5:7.

¹⁴ Ruth 2:17.

¹⁵ Gen. 17:2.

¹⁶ 1 Sam. 2:3.

¹⁷ Gen. 7:2.

¹⁸ Ex. 17:16.

¹⁹ Gen. 14:10.

²⁰ 2 Kgs. 3:16.

²¹ Gen. 15:18.

REMARKS.

(a) Where the first noun is definite, and the second indefinite, the latter may be regarded as an accusative of limitation (cf. § 40. 2); cf. 1 Chron. 28:18; Ps. 71:7; Hab. 3:8; Lev. 26:42; Jer. 33:2.

(b) The appositional relation is, at times, so loose that one or more words may stand between the nouns thus connected.

(c) Sometimes the "name" is the first noun (Isa. 37:2); if the "name" is the second noun and a preposition stands before the first, the preposition must be repeated before the second (Gen. 24:4; cf. Gen. 22:20).

(d) For all these cases, there are parallel cases in which, by the introduction of a copula, a complete sentence is formed; cf. Gen. 1:2; 11:1; 14:10; 47:9; Ex. 9:31; Deut. 33:6; 2 Sam. 17:3; Isa. 5:12; 19:11; Jer. 24:2; Ezek. 45:11; Ps. 23:5; 45:9; 110:3.

(e) While nouns like כל *all*, יש *there is*, and אין *there is not* generally stand in the construct relation with what follows, they sometimes stand in apposition with a following, and rarely with a preceding, noun.

2. Cases in which the *second* word conveys the principal idea, the first marking the *measure, weight, or number* of it.^{a b}

3. Cases in which the first word is simply repeated. [Here belong those instances in which the second word is a *pronoun* repeating a preceding *noun*, or a *noun* repeating a preceding *pronoun* (whether expressed, or implied in a verbal form) (see ‡ 11. 1. a).] The appositional repetition serves

a. To express *emphasis, intensity*.

b. To express *distribution, entirety*.

c. To express *multitude*.

d. To afford an opportunity for the addition of a new idea without rendering the construction faulty.^c

REMARKS.

(a) In the great majority of cases under this head, the construct relation may be employed (§ 8. 2).

(b) It is probable that the second noun, in these cases, is an accusative of limitation (§ 40. 5), rather than in apposition.

(c) The two constructions, apposition and annexion (i. e., the construct relation), are closely related. In the expression of many ideas the one or the other may be used according to choice. Apposition was the earlier construction, and out of it grew annexion.

REFERENCES FOR STUDY.

Gen. 6:17.....	1a.	Ex. 8:10.....	3c.
Gen. 9:4; 39:1, 2.....	1d.	Ex. 9:8; 16:32	2
Gen. 10:21.....	3a.	Ex. 16:5; 23:30.....	3b.
Gen. 22:20; 24:4.....	1c.	Ex. 25:35; 36:4.....	3b.
Gen. 25:30; 35:14.....	3d.	Ex. 27:16; 29:40.....	1e.
Gen. 32:17.....	3b.	Ex. 28:17; 39:17.....	1a.
Ex. 1:19.....	1d.	Lev. 6:13.....	1b.

Num. 5:15.....	2	1 Kgs. 7:12.....	1a.
Num. 7:13; 15:4, 6.....	1a.	1 Kgs. 18:32.....	2
Num. 15:4-7.....	1e.	2 Kgs. 3:4.....	2
Num. 17:17, 21.....	3b.	Isa. 6:3.....	3a.
Num. 21:14.....	1c.	Isa. 10:7.....	1e.
Num. 28:13.....	3b.	Isa. 30:20.....	1a.
Deut. 2:27; 28:43.....	3a.	Isa. 37:2.....	1c.
Deut. 3:5.....	1a.	Jer. 7:4.....	3a.
Deut. 22:23.....	1d.	Jer. 10:10; 25:15.....	1b.
Deut. 34:5.....	1c.	Ezek. 16:27.....	1b.
Josh. 13:5.....	1c.	Ezek. 21:14.....	3d.
Judg. 5:30.....	3b.	Ezek. 21:32.....	3a.
Judg. 5:22.....	3a.	Ezek. 24:6.....	3b.
1 Sam. 3:1; 4:1.....	1c.	Joel 4:14.....	3c.
1 Sam. 25:24.....	3a.	Zech. 1:13.....	1b.
2 Sam. 10:7.....	1b.	Ps. 120:2.....	1b.
2 Sam. 17:5.....	3a.	Neh. 2:11.....	1e.
2 Sam. 24:24.....	1e.	1 Chron. 9:32.....	3b.
1 Kgs. 4:1.....	1c.		

7. THE NOMINATIVE ABSOLUTE.

1. הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לְךָ אֶתְנֶנָּה¹ *the land upon which thou art lying,—to thee will I give it.*
2. שֵׁשֶׁם בְּנֵי חִשְׁקָה נִפְשׁוּ בְּבִתְכֶם² *Shechem my son,—his soul hath longed for your daughter.*
3. הָאִישׁ מִיכָה לוֹ בַּיִת אֱלֹהִים³ *the man Micah,—to him was a house of God.*
4. אֲנִי הִנֵּה בְרִיתִי אִתְּךָ⁴ *I—behold my covenant is with thee.*
5. אֶתְנֶנָּה לְךָ אֶתְנֶנָּה⁵ אֶתְנֶנָּה לְךָ אֶתְנֶנָּה⁵ *all the land which thou seest—to thee I will give it.*
6. יְהוָה הוּא נַחֲלָתוֹ⁶ *Yahweh, HE is the God;* יְהוָה הוּא הַאֱלֹהִים⁷ *Yahweh, HE is his inheritance;* הַדָּם הוּא הַנֶּפֶשׁ⁸ *the blood, THAT is the life.*
7. הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם⁹ *these men—they are at peace;* הוּא הַחֵלֶם פְּרַעֲהוֹ אַחֵר¹⁰ *the dream of Pharaoh—it is one;* [holy. הוּא הַמָּקוֹם קָדֵשׁ...¹¹ *the place (upon which thou standest)—it is*

¹ Gen. 28:13.

² Gen. 34:8.

³ Judg. 17:5.

⁴ Gen. 17:4.

⁵ Gen. 13:15.

⁶ 1 Kgs. 18:39.

⁷ Deut. 10:9.

⁸ Deut. 12:23.

⁹ Gen. 34:21.

¹⁰ Gen. 41:25.

¹¹ Josh. 5:15.

For the sake of emphasis, and for the avoidance of unwieldy sentences, a noun or pronoun is frequently placed at the beginning of the sentence with no grammatical relation to the other words of the sentence, but represented in the body of the sentence by a pronominal suffix. This noun or pronoun is said to be a Nominative Absolute. The various cases may be classified as follows:—

1. Where this nominative absolute is, logically, the object of the sentence.
2. Where it is, logically, the subject of the sentence.
3. Where it is, logically, the object of a preposition occurring farther along in the sentence.
4. Where it is a pronoun, and is, logically, the subject or object of the sentence, or a genitive after a noun.
5. Where it is preceded by **אֵל**, the sign of the object.
6. Where, standing as the logical subject, it is resumed by the pronoun **אֵלָיו**, which then, though really the grammatical subject of the following predicate, is practically equivalent to a copula.
7. A similar usage to that just given, except that the pronoun *follows*, instead of *preceding*, the predicate.

REFERENCES FOR STUDY.

Gen. 2:14, 19; 9:18....	6	1 Sam. 9:13; 25:29.....	5
Gen. 15:2; 42:6.....	6	1 Sam. 12:23.....	4
Gen. 21:13.....	1, 5	2 Sam. 23:6.....	2
Gen. 24:27; 42:11.....	4	2 Kgs. 9:27.....	5
Gen. 26:15.....	1	Isa. 1:7.....	1
Gen. 47:21.....	5	Isa. 1:13.....	7
Gen. 48:7; 49:8.....	4	Isa. 9:1; 15:7.....	1
Gen. 30:33; 31:16.....	7	Isa. 9:14; 33:6.....	6
Gen. 45:20; 47:6.....	7	Isa. 11:10; 19:17.....	3
Lev. 3:4.....	5	Isa. 13:17.....	3
Lev. 7:7, 33.....	3	Isa. 41:29.....	2
Deut. 2:23; 7:15.....	1	Isa. 42:3; 53:4.....	1
Deut. 14:27.....	1	Isa. 49:21.....	7
Deut. 18:14.....	3	Isa. 51:22.....	5
Deut. 32:4.....	4	Jer. 13:27.....	1
Deut. 33:17.....	3	Ps. 46:5.....	2
Josh. 5:15; 6:19.....	7	Ps. 90:10.....	3
Josh. 9:12.....	1	Job 17:15.....	1
1 Sam. 3:11.....	2	Job 22:8.....	3

* copulative use of the demonstrative pronoun 647.

8. ANNEXION, OR THE CONSTRUCT RELATION.

1. a. **יָצַר לֵב הָאָדָם**² *cruelty of (= done by) your hands*; **חַמֵּם יְרֵכֶם**¹ *the imagination of man's heart*; **פַּחַדְכֶם**³ *your fear (= which you have)*; **כַּעֲשׂוֹ**⁴ *his vexation*.
- b. **חַמֵּם לְבָנוֹן**⁵ *cruelty of (= done to) Lebanon*; **שִׁמְעַת שָׂאוֹל**⁶ *report about Saul*; **חֵתֶכֶם**⁷ *fear of (= concerning) you*; **וַעֲקַת סֹדִם**⁸ *cry concerning Sodom*.
2. a. **שְׁנֵיהֶם**⁹ *they two (not, two of them)*; **שְׁנֵי הַמְּאֹרֹת**¹⁰ *the two luminaries*; **שְׁנֵי הָעָרִים**¹¹ *two peoples*; **שְׁלֹשׁ הָעָרִים**¹² *the three cities*.
- b. **כָּל-הָעֵץ**¹³ *all (of) the tree(s)*; **רַב שְׁלוֹם**¹⁴ *much (of) peace*; **דָּי חֲלָב**¹⁵ *enough (of) milk*; cf. also **יִשְׂרָאֵל כְּלָהּ**¹⁶ *all of Israel*.
- c. **לַחֲמָם לְנַפְשָׁם**¹⁷ *their food is for themselves*; **פָּנֵי יֵלְכוּ**¹⁸ *my presence (= I myself) shall go*; **עֵצָם הַיּוֹם הַזֶּה**¹⁹ *that very day*; **עֵצָם**²⁰ *heaven itself*.
- d. **אֵין מִסְפָּר**²¹ *without number*; **אֵין מִלְחָמָה**²² *without war*; **בְּלִי בְּלִי**²³ *without clothing*; **בְּלִי מְשִׁיחַ**²⁴ *unanointed*; **בְּלִי נִשְׁמָע**²⁵ *unheard*; **לֹא-אֵל**²⁶ *a non-God*; **אֵל-מֵוֹת**²⁷ *immortality*; **בְּלִי אֵיבָה**²⁸ *without enmity*.
- e. **בְּיוֹם דְּבַר יְהוָה**²⁹ *on the day (that) Jehovah spake*.
מֵי הַתְּהַלֵּכְנוּ אִתָּם³⁰ *the days we walked with them*.
יּוֹם אֵירָא³¹ *the day I fear*; **עַתַּת נִשְׁבְּרָתָהּ**³² *the time thou wast broken*.
3. a. **דַּם הַנָּקִי**³³ *the innocent blood*; **גְּרֵלָהּ**³⁴ *a large ravine*; **בֵּית גְּרֵל**³⁵ *a large house*; **חֵיל כָּבֵד**³⁶ *a strong force*; **מְקוֹם קָדוֹשׁ**³⁷ *the holy place*; **אִשְׁתֵּי רָעָה**³⁸ *a bad woman*; **כֵּלֵי הַקְּטָנוֹן**³⁹ *the smallest vessels*.

1 Ps. 58:3.

2 Gen. 8:21.

3 Prov. 1:26.

4 Prov. 12:16.

5 Hab. 2:17.

6 2 Sam. 4:4.

7 Gen. 9:2.

8 Gen. 18:20.

9 Gen. 2:25.

10 Gen. 1:16.

11 Gen. 25:23.

12 Num. 35:14.

13 Gen. 1:29.

14 Ps. 37:11.

15 Prov. 27:27.

16 2 Sam. 2:9.

17 Hos. 9:4.

18 Ex. 33:14.

19 Gen. 7:13.

20 Ex. 24:10.

21 Gen. 41:49.

22 1 Kgs. 22:1.

23 Job 24:10.

24 2 Sam. 1:21.

25 Ps. 19:4.

26 Deut. 32:5, 17, 21.

27 Prov. 12:38.

28 Num. 35:22b.

29 Ex. 6:28.

30 1 Sam. 25:15.

31 Ps. 56:4.

32 Ezek. 27:34.

33 Deut. 19:13.

34 Zech. 14:4.

35 2 Kgs. 25:9.

36 2 Kgs. 18:17.

37 Eccles. 8:10.

38 Prov. 6:24.

39 Isa. 22:24.

- b. מְעַט מֵמֵתִי¹ *few people*; חֲנָם דְּמֵי חַנָּם² *blood shed causelessly*;
 מִקְרֵב אֱלֹהֵי מִקְרֵב³ *a God from near*; עוֹלַת תָּמִיד⁴ *continual offering*.
- c. נְהַר פָּרַת⁵ *the river Euphrates*; שֵׁבֶט הַלֵּוִי⁶ *the tribe of Levi*.
- d. גִּבּוֹר חַיִל⁷ *a strong hero*; אָרוֹן עֵץ⁸ *a wooden chest*;
 בְּגָדֵי קֹדֶשׁ⁹ *holy garments*; אֱלִילֵי כֶסֶף¹⁰ *silver idols*.
- e. אִישׁ דְּבָרִים¹¹ *an eloquent man*; בַּעַל הַחֲלֻמוֹת¹² *having dreams*;
 בְּנֵי חַיִל¹³ *sons of strength*; בֶּן-לַיְלָה¹⁴ *son of a night*;
 בֶּן-חַמִּישׁ מֵאוֹת שָׁנָה¹⁵ (Noah was) *a son of five hundred years =
 five hundred years old*.
- f. נְסִיכֵי אָדָם¹⁶ *the anointed of men*; אֲבִיוֹנֵי אָדָם¹⁷ *the poor of men*;
 פֶּלֶא יוֹעֵץ¹⁸ *a wild ass of a man*; פֶּלֶא יוֹעֵץ¹⁹ *a wonder of a counsellor*.

- 4. a. וְדַעַת וְדַעַת²⁰ *wisdom and knowledge*; שְׂקֵרַת וְלֹא מִיִּין²¹
- b. בְּתוֹלַת בֵּת צִיּוֹן²² *a woman possessed of a spirit*; אִשְׁתַּ בַּעַל־תּוֹב²³
- c. חֲכַמַת-מָה לָּהֶם²⁴ *whose ox have I taken?* אֶת-שׂוֹר מִי לָקַחְתִּי²⁵

That relation between two nouns which is indicated in Latin or Greek by placing the second noun in the *genitive*, is expressed in Hebrew by pronouncing the two words as one.^a As a result of this, the tone passes to the second word, and the first word is, if possible, shortened. This construction may for convenience be called *annexion*.^b The varieties of *annexion* may be classified as follows:—

1. Cases in which the two nouns, thus joined, contain distinct ideas of equal value; this is seen

a. When the second noun designates a person or thing which is the *subject* or *possessor* of that which is indicated by the preceding noun.^c

b. When the second noun designates the *object* of an action or feeling expressed by the preceding noun.

REMARKS.

(a) The remnants of original case-endings are quite numerous (*El.* § 121. 1-3), but these remnants (except in the case of the accusative הַ) no longer have any signification.

¹ Deut. 26:5.	⁸ Deut. 10:1.	¹⁴ Jon. 4:10.	²⁰ Isa. 33:6.
² 1 Kgs. 2:31.	⁹ Ex. 28:2.	¹⁵ Gen. 5:32.	²¹ Isa. 51:21.
³ Jer. 23:23.	¹⁰ Isa. 2:20.	¹⁶ Mic. 5:4.	²² 1 Sam. 28:7.
⁴ Num. 28:6.	¹¹ Ex. 4:10.	¹⁷ Isa. 29:19.	²³ Isa. 37:22.
⁵ Gen. 15:18.	¹² Gen. 37:19.	¹⁸ Gen. 16:12.	²⁴ 1 Sam. 12:3.
⁶ Josh. 13:33.	¹³ Deut. 3:18.	¹⁹ Isa. 9:55.	²⁵ Jer. 8:9.
⁷ Judg. 11:1.			

(b) A noun with a pronominal suffix is to be regarded, syntactically, as in *annexion* with that suffix.

(c) Because of their inflexibility, proper names are seldom found in *annexion* with a following noun. In cases like אֹר כַּשְׂדִּים *Ur (city) of the Chaldees* (Gen. 11:28), יְהוָה צְבָאוֹת *Jehovah (God) of hosts*, there is an ellipsis to be supplied (cf. 2 Sam. 5:10).

2. Cases in which the second of two nouns, thus joined, is the more important, the first merely indicating its number, size, nature, etc.; this is seen,

a. In the usage of numerals 2-10, which may stand in the construct state before the substantive which they number.^a

b. In the usage of certain nouns, e. g., כֹּל *totality*, רַב *abundance*, יָדָי *sufficiency*, which have almost come to have the force of adjectives.^b

c. In the usage of certain commonly occurring nouns as "purely mental concepts," e. g., נַפְשׁ, פְּנִים and עַצְמִים = *self* (the first used of animate objects, the second of persons, the third of inanimate objects); cf. also קוֹל = *voice of* = *Hark!*^{c d e}

d. In the usage of words designating the existence or non-existence of a nominal idea; e. g., יֵשׁ *there exists*, אֵין and בְּלֵתִי *non-existence* (and in poetry, לֵא, אֵל and בְּלִי) = *without, in-, un-, -less;*^f בָּר *solitariness*.

e. In that usage which permits a noun expressing in a general way *place, time, manner* to stand in *annexion* with a following relative clause (in which, however, the relative may be omitted).^g

REMARKS.

(a) For other constructions which the numeral may have, see § 15. 1. b.

(b) In reference to כֹּל the following points may be noted: (1) It regularly precedes in the construct the noun it modifies (Isa. 2:2), but (2) sometimes follows with the idea of the modified noun repeated in the form of a pronominal suffix (2 Sam. 2:9); and (3) rarely occurs with the article after a preceding noun in the construct state (Isa. 29:11).

(c) For examples of this use of קוֹל, see Cant. 2:8; 5:2; Ps. 29:3-9 (?).

(d) The common use of נַפְשׁ with suffixes to express a reflexive idea is to be noted; e. g., נַפְשִׁי *I myself*, נַפְשָׁם *they themselves*.

(e) Compare also some of the indefinite uses of דָּבָר *thing*, for which, however, see the lexicon.

(f) The use of לֵא and אֵל in poetry to form a noun with an exactly opposite meaning to that conveyed by the noun itself, is not uncommon (cf. Deut. 32:5, 17, 21; Amos 6:13).

(g) See, more in detail, § 13. 2.

3. Cases in which the *first* of two words, thus joined, is the more important, the second merely indicating its character, number, size, or contents; this is seen,

a. When the second word is an *adjective*. This use is late, and occurs chiefly in the case of a few common adjectives like קָטָן, גָּדוֹל, טוֹב, רָע.^a

b. When the second word is an attributive word, whether noun, adverb or prepositional phrase.

c. When the second word, a proper noun, is the name of the first

d. When the second word is used "by circumlocution to describe a property of the first." This usage is very common on account of the scarcity of adjectives.

e. When the second word, a neuter or abstract noun, is joined to a preceding general noun like אִישׁ, בְּעַל, בֵּן, בַּת, denoting *possessor, origin, derivation.*^c

f. When the second word designates the *whole* of which the first noun is a *part*,^f or when the second word is a literal term, the first being *figurative.*^d

4. Peculiar and rare is the occurrence of a construct,

a. Before the conjunction וְ *and*.

b. With a noun which, in sense, is in apposition with it.

c. Before the interrogative pronoun.^e

REMARKS.

(*a*) The adjective in this case is really treated like a neuter noun. Compare יָד הַיְמִינִי *the right hand*, in which the word יְמִינִי, originally an adjective, has become a substantive.

(*b*) Here, of course, the appositional construction is much more common.

(*c*) Compare the peculiar cases of this construction seen in Isa. 5:11; Eccles. 12:11.

(*d*) For cases in which three or more nouns are joined together by annexion, see Gen. 40:3; 47:9; Josh. 3:15; Judg. 9:1; Isa. 10:12.

(*e*) The form אֲחֶךָ (e. g., in 2 Sam. 17:22) is sometimes used as an absolute and not as a construct.

(*f*) On the use of the preposition מִן *from* to express the partitive idea, see the lexicon.

REFERENCES FOR STUDY.

Gen. 1:16.....	1 <i>b.</i>	Deut. 4:42; 32:6.....	2 <i>d.</i>
Gen. 4:19; 5:8; 19:1; 22:3.....	2 <i>a.</i>	Deut. 19:18.....	3 <i>d.</i>
Gen. 7:6; 14:13; 15:3; 37:3.....	3 <i>e.</i>	Deut. 33:1.....	3 <i>e.</i>
Gen. 8:5; 24:13; 43:11.....	3 <i>f.</i>	Deut. 33:19.....	4 <i>b.</i>
Gen. 14:10.....	4 <i>b.</i>	Josh. 9:13.....	2 <i>b.</i>
Gen. 15:18.....	3 <i>c.</i>	1 Sam. 1:16; 20:31.....	3 <i>e.</i>
Gen. 17:23.....	2 <i>c.</i>	1 Sam. 3:13.....	2 <i>e.</i>
Gen. 19:4; 31:8.....	2 <i>b.</i>	1 Sam. 5:12.....	1 <i>a.</i>
Gen. 24:23.....	4 <i>c.</i>	2 Sam. 16:8.....	3 <i>e.</i>
Gen. 39:20; 40:3.....	2 <i>e.</i>	2 Sam. 17:11.....	2 <i>c.</i>
Ex. 4:13.....	2 <i>e.</i>	2 Sam. 20:19.....	4 <i>b.</i>
Ex. 20:9; 26:3.....	2 <i>a.</i>	1 Kgs. 1:52; 2:26.....	3 <i>e.</i>
Ex. 21:3; 24:14.....	3 <i>e.</i>	1 Kgs. 21:19.....	2 <i>e.</i>
Ex. 34:1; 33:30.....	3 <i>d.</i>	Isa. 1:11.....	2 <i>b.</i>
Num. 5:18.....	3 <i>a.</i>	Isa. 5:9; 10:15.....	2 <i>d.</i>

Isa. 13:4.....	1a.	Ps. 2:9; 21:4; 36:12; 45:7.....	3d.
Isa. 22:4; 41:15; 53:3.....	3e.	Ps. 17:8; 55:24; 72:4.....	3e.
Isa. 28:9.....	3b.	Ps. 43:1.....	2d.
Isa. 35:2.....	4a.	Ps. 78:49.....	3a.
Isa. 46:2.....	2c.	Ps. 81:6.....	2e.
Jer. 22:12; 48:36.....	2e.	Prov. 1:7.....	1b.
Jer. 44:28.....	4c.	Prov. 2:19; 24:25.....	3a.
Jer. 48:41.....	3f.	Prov. 3:25; 26:2.....	3b.
Ezek. 1:1.....	3c.	Prov. 5:23.....	2d.
Ezek. 13:2.....	3b.	Prov. 10:24.....	1a.
Ezek. 26:10.....	4a.	Prov. 22:24.....	3e.
Ezek. 27:6; 32:10.....	3e.	Job 5:7; 11:2; 34:10; 41:20.....	3e.
Ezek. 29:2.....	2b.	Job 6:14.....	1b.
Hos. 1:2.....	2c.	Job 21:23.....	2e.
Hos. 3:1.....	1a.	Job 34:13.....	2b.
Amos 5:2.....	3c.	Cant. 7:10.....	3a.
Obad. 1:10.....	1b.	Eccles. 1:13.....	3a.

9. ANNEXION (CONTINUED).

1. a. רָעָה זֵאֵן ¹ *keeper of sheep*; מְאִירַת עֵינַיִם ² *enlightening the eyes*;
 $\text{עֲמֵי אֲכָלֵי עָמִי}$ ³ *consumers of my people*; יֹרְדֵי עָפָר ⁴ *who go down to the dust*.
- b. מְכַה אֱלֹהִים ⁵ *stricken of God*; בְּזוּי עַם ⁶ *despised by the people*;
 מְקִנַּת-כֶּסֶף ⁷ *bought with money*; מְכֵי חֶרֶב ⁸ *slain by the sword*.
- c. כְּבִרְ-פֶּה ⁹ *slow of speech*; קִשְׁיָה עֵרֶף ¹⁰ *stiff of neck*; חֲכַם לִבָּב ¹¹;
 נֹרָא תְהִלַּת ¹² *fearful in praises*; מֵתֵי מִלְחָמָה ¹³ *dead in battle*.
2. a. פְּנֵי הַמַּיִם ¹⁴ *face of the waters*; בֵּיתָהּ יוֹסֵף ¹⁵ *to the house of Joseph*.
- b. נְבִיאֵי מִלְבָּם ¹⁶ *prophets out of their own heart*; $\text{הָרֵי בְגִלְבָּעַ$ ¹⁷ *mountains in Gilboa*;
 חֹסֵי בּוֹ ¹⁸ *those trusting in him*; מִיְמִין לְבַיִת ¹⁹ *on the right of the house*.
- c. $\text{בְּנֵי רֹד וּבְנֹתָיו}$ *the sons and daughters of David*;
 $\text{אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ}$ ²⁰ *the God of heaven and earth*.
- d. הַר-קָדְשִׁי ²¹ *my holy hill*; $\text{יַד-אֱלֹהֵיו הַטּוֹבָה}$ ²² *the good hand of his God*;
 $\text{גִּלְ-אֲבָנִים גְּדוֹל}$ ²³ *a great heap of stones*.

1 Gen. 4:2.

2 Ps. 19:9.

3 Ps. 53:5.

4 Ps. 22:30.

5 Isa. 53:4.

6 Ps. 22:7.

7 Gen. 17:12.

8 Jer. 18:21.

9 Ex. 4:10.

10 Deut. 9:6.

11 Job 9:4.

12 Ex. 15:11.

13 Isa. 22:2.

14 Gen. 1:3.

15 Gen. 43:17.

16 Ezek. 13:2.

17 2 Sam. 1:21.

18 Ps. 2:12.

19 Ezek. 10:3.

20 Gen. 24:3.

21 Ps. 2:6.

22 Ez. 7:9.

23 Josh. 7:2.

1. Participles and adjectives are frequently joined by annexion with a following substantive. This is a closer construction than a following object-accusative or accusative of specification would be. Here may be noted,

a. The usage in the case of *active* participles, in which the noun expresses the object of the action, or, as sometimes in poetry, the sphere in which the action is exerted.^{a b}

b. The usage in case of *passive* participles, in which the noun expresses, sometimes the author of the action, sometimes the secondary agent or instrument.

c. The usage in the case of *adjectives* (denoting a property or quality) in which the noun has the force of an accusative of limitation or specification.

REMARKS.

(a) Cases of the construct before לְ occur, e. g., Jer. 33:22.

(b) The accusative rather than a genitive is used (1) after a participle or adjective when it (the participle) has the article, and (2) when a word is for any reason inserted between the participle and the word which would, otherwise, be in the genitive; cf. Isa. 40:20; Job 15:10; 32:6.

2. Words in *annexion* form one complex idea, and therefore *cannot be separated by intervening words*. Here are to be noted certain points:—

a. The *article* and *He locative* everywhere form exceptions to the general law just given; but aside from these only a few anomalous cases occur of the interposition of words.^a

b. Prepositions, particularly the shorter ones and especially in poetry, quite frequently occur prefixed to the second of two nouns in annexion, thus defining more exactly the relationship existing between the two nouns.^b

c. As *one* result of this inseparability, two or more nouns joined by “and” cannot stand in annexion with a single genitive; but the genitive is employed with the first, and in the form of a suffix with the second;^{c d e} while further, a single construct does not usually stand in annexion with two or more genitives, but is repeated with each.^f

d. As a *second* result of this inseparability, a word or suffix limiting the construct must be placed after the following genitive and not between the construct and the genitive.^g

REMARKS.

(a) לְ *all*, having almost come to be an adjective, occasionally allows the interposition of a word before its genitive, e. g., 2 Sam. 1:9; other cases in which this is claimed to occur are capable of a different explanation; e. g., Job 27:3; Ps. 45:7; Isa. 28:1; 36:9. Cf. also the bold poetic constructions in Gen. 49:11; Isa. 19:8; 22:16.

(b) This is most frequent with participles of verbs which are regularly followed by a preposition, e. g., חָכַהּ בְּ trust in; שָׁכַן בְּ dwell in, etc.

(c) Hence one may not say, "the sons and daughters of David," but "the sons of David and his daughters;" and it is better to say "the God of heaven and the God of earth," than "the God of heaven and earth;" but see Gen. 14:19.

(d) The same holds true of pronominal suffixes; instead of "his sons and daughters" one must say "his sons and his daughters."

(e) Sometimes the suffix is omitted, or there is substituted for it the article, in which case the absolute state is employed, e. g., Gen. 40:1.

(f) Exceptions occur: (1) when the second of the two nouns joined by "and" is a repetition or a synonym of the first; and (2) in poetry where greater liberty is allowed, e. g., Job 20:17; Ezek. 39:4; 2 Sam. 20:19.

(g) Whether the modifying word which follows two nouns in annexion limits the construct, or the genitive, or the complex idea expressed by both together must be determined from the agreement and from the context. When there would be manifest ambiguity, resort is had to a periphrastic construction (§ 9. 5.).

3. a. אַנְשֵׁי הַמִּלְחָמָה¹ not *men of the war*, but *the men of war*.
 b. פְּנֵי רִקְיעַ הַשָּׁמַיִם² *the face of the expanse of the heavens*.
 בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ³ *in the image of God he created him*.
 רִאשֵׁי שְׁבֵטִים⁴ *the heads of your tribes*.
4. a. עֶבֶד עֲבָדִים⁵ *a servant of servants, i. e. the lowest servant*.
 נְשִׂיא נְשִׂאֵי הַלְוִי⁶ *the prince of the princes of Levi*. [dwell.
 b. בְּעֵרוֹן נְחָלִים לְשָׁכַן⁷ *in the most frightful of valleys they must*
 מִגְּדֹלָם וְעַד-קִטְנָם⁸ *from the greatest of them even to the least of*
them.
5. a. בְּשֵׁנַת שְׁתַּיִם לַמֶּלֶךְ⁹ *in the year two of the king*.
 עִיר-גְּדֹלָה לְאֱלֹהִים¹⁰ *a great city of God*.
 בֶּן אַחֲדָה לְאַחִימֶלֶךְ¹¹ *one son of Ahimelech*.
 b. בֶּן לִישֵׁי¹² *a son of Jesse*.
 עֶבֶד לִשְׂר הַטְּבָחִים¹³ *a servant of the captain of the guard*.
 רִאשֵׁי לְאָבוֹת¹⁴ *heads of fathers*.
 מִזְמוֹר לְדָוִד¹⁵ *a psalm of David*.
 כֹּהֵן לְאֵל עֲלִיוֹן¹⁶ *a priest of the most high God*.

¹ Num. 31:49.

² Gen. 1:20.

³ Gen. 1:27.

⁴ Deut. 1:15.

⁵ Gen. 9:25.

⁶ Num. 3:32.

⁷ Job 30:6.

⁸ Jon. 3:5.

⁹ Hag. 1:1.

¹⁰ Jon. 3:3.

¹¹ 1 Sam. 22:20.

¹² 1 Sam. 16:18.

¹³ Gen. 41:12.

¹⁴ Neh. 11:13.

¹⁵ Ps. 3:1.

¹⁶ Gen. 14:18.

- c. לְדָוִד¹ (*a psalm*) of David.
 אֲמֹנָן לְאַחִינֹעַם² Amnon (son) of Ahinoam. [the month.
 d. בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ³ on the seven and twentieth day of
 לְרֵאשִׁוֹן לְכֹל⁴ the first of all.
 e. חֶלְקֵת הַשָּׂדֶה לְבִעֹז⁵ the portion of the field of Boaz.
 סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל⁶ the book of the chronicles of
 the kings of Israel.
 אֲבִיר הָרְעִים אֲשֶׁר לְשָׂאוּל⁷ the chief of the herdmen of Saul.

3. The construct, containing only a portion of the idea intended to be conveyed, is incomplete and, in itself, *indefinite*; hence

a. The construct cannot receive the article;^a or be definite in itself (§ 4. 1.).^b

b. The construct, however, becomes definite *by position* (§ 4. 2.), whenever its following genitive is, for any reason, definite.^{c d}

4. The use of *annexion* to express the superlative idea is worthy of special notice. This is seen,

a. When the *two* nouns in *annexion* are the same, the former being singular, the latter plural.

b. When the relation between the nouns is a partitive one (§ 8. 3. f).

5. Instead of *annexion*, there is often employed a periphrasis, made by means of the preposition לְ.^{e f} This is substituted when there is a desire on the part of the writer,

a. To interpose a word between the construct and genitive.

b. To mark the first noun as indefinite, when the second is definite.

c. To omit entirely the noun which would be in the construct, as in inscriptions, and in the case of common words like *son*, *day*, etc.

d. To designate explicitly relations of place and time.

e. To avoid a long series of constructs,

REMARKS.

(a) Exceptions to this may be classified as follows: (1) Cases where the article seems to have a demonstrative force, Josh. 8:33; cf. also Ps. 123:4; Ezek. 17:15; 1 Kgs. 14:24. (2) Cases where the genitive is a proper name, e. g., 2 Kgs. 23:17; Gen. 31:13; Isa. 36:8. (3) Cases where what seems to be a construct is a participle with an accusative suffix, e. g., Ps. 18:33; Isa. 9:12. (4) Cases where the connection is loose, the second noun denoting the material (and to be regarded in many instances as an adverbial

¹ Ps. 69:1.

² Gen. 8:14.

⁵ Ruth 2:3.

⁷ 1 Sam. 21:8.

²² Sam. 3:2.

⁴ 2 Sam. 19:21.

⁶ 1 Kgs. 15:31.

accusative), e. g., 2 Kgs. 16:14; Zech. 4:10. (5) Cases where, the connection being loose, a preposition is inserted, e. g., Ps. 113:5; Judg. 8:11.

(b) Proper names, therefore, except when applied to more than one object, cannot stand in the construct.

(c) The construct cannot be indefinite and the genitive definite; nor can the genitive be indefinite and the construct definite; either both are definite or both indefinite. To both of these cases, however, exceptions are found, where there would be no room for ambiguity; e. g., Gen. 16:7; 42:19; 9:20; Lev. 14:34; 1 Sam. 17:17; Deut. 22:19.

(d) On the determination of words in annexion, see § 5. 1.

(e) The pronoun אֲשֶׁר is frequently inserted before the preposition to secure greater clearness.

(f) The preposition מִן from is sometimes employed as a substitute for annexion; e. g., 2 Sam. 19:18; Isa. 6:6; 1 Kgs. 20:35; Ps. 16:4. The sense, in this usage, is generally partitive.

REFERENCES FOR STUDY.

Gen. 7:11.....	5a, d.	2 Kgs. 22:5.....	1a.
Gen. 8:5, 13.....	5c.	Isa. 1:7; 22:2.....	1b.
Gen. 9:10; 25:27.....	1a.	Isa. 2:20; 36:9.....	2d.
Gen. 14:19.....	2c.	Isa. 5:11; 9:1, 2; 14:6, 19.....	2b.
Gen. 20:1.....	2a.	Isa. 6:5.....	1c.
Gen. 40:5.....	5a.	Isa. 8:1.....	5c.
Gen. 41:12.....	5b.	Isa. 11:2.....	2c.
Ex. 3:6, 15 (cf. 16).....	2c.	Isa. 53:3.....	4b.
Ex. 4:20.....	2a.	Jer. 8:1.....	2c.
Ex. 12:8, 9.....	1b.	Jer. 8:16.....	2b.
Ex. 26:33.....	4a.	Jer. 20:17.....	1c.
Num. 3:49.....	1b.	Ezek. 26:7.....	4a.
Num. 10:17.....	1a.	Ezek. 31:3.....	1c.
Deut. 1:3.....	5c.	Ezek. 31:16.....	2c.
Deut. 10:17.....	4a.	Ezek. 47:10.....	2d.
Deut. 22:22.....	1b.	Hos. 4:17.....	1b.
Deut. 32:24.....	1a.	Hos. 7:5.....	2b.
Josh. 8:11; 15:21.....	2b.	Joel 1:8.....	1b.
Josh. 19:51.....	5e.	Joel 2:5.....	1c.
Judg. 3:28; 12:5.....	5d.	Mic. 2:8.....	1c.
Judg. 5:10.....	2b.	Hab. 3:1.....	5b.
Judg. 6:11.....	2a.	Ps. 12:7; 84:7.....	2b.
1 Sam. 2:5.....	1c.	Ps. 19:8, 9; 40:5; 88:6.....	1a.
1 Sam. 9:21.....	4b.	Ps. 90:1.....	5b.
1 Sam. 17:17, 18.....	2d.	Prov. 9:18.....	1b.
1 Sam. 24:6.....	1c.	Prov. 11:22.....	1c.
2 Sam. 2:8.....	5e.	Job 18:2.....	2b.
2 Sam. 4:4.....	1c.	Cant. 1:1.....	4a.
1 Kgs. 2:7.....	1a.	Ruth 2:3; 4:3.....	5e.
1 Kgs. 3:18.....	5a.	Eccles. 1:2.....	4a.
1 Kgs. 15:23.....	5e.	1 Chron. 27:34.....	5b.
1 Kgs. 19:15.....	2a.	2 Chron. 21:17.....	4b.
2 Kgs. 16:19.....	5e.		

10. THE ADJECTIVE.

1. a. **חֵיל כָּבֵד**¹ *a host of mighty = a mighty host*; **דֵּם-הַנָּקִי**² *the innocent*.
 b. **קֹדֶשׁ הַיְכָלָהּ**³ *the holy of thy temple = thy holy temple*. [*cent blood*.]
2. **הַמְּאֹר הַגָּדֹל**⁴ *the great luminary*; **הַדְּבָרִים הַטּוֹבִים**⁵ *the good things*;
בְּנֵו הַגָּדֹל⁶ *his eldest son*; **הַמְּקוֹם הַזֶּה**⁷ *this place*;
הַשָּׁנִים הַטּוֹבוֹת הַבָּאִתָּהּ⁸ *these good years that are to come*.
3. **טוֹב יְהוָה**⁹ *Yahweh (is) good*; **גְּדוֹל כְּבוֹדוֹ**¹⁰ *his glory (is) great*;
טוֹבָה הָאָרֶץ¹¹ *the land (is) good*; **כָּחוֹ גְּדוֹל**¹² *his strength (is) great*;
אַתָּה צַדִּיק¹³ *thou (art) righteous*.
4. a. **מִתּוֹק מִדְּבַשׁ**¹⁴ *sweeter than honey*; **טוֹב מִחַיִּים**¹⁵ *better than life*; .
וַיֵּיָאֵהֵב אֶת-רַחֵל מִלֵּאָה¹⁶ *and he loved Rachel more than Leah*.
 b. **וַיִּרְדּוּ הוּא הַקָּטָן וּשְׁלֹשָׁה הַגְּדֹלִים הֵלְכוּ אַחֲרַי שְׂאוּל**¹⁷ *and David was the smallest, and the three oldest had followed Saul*.
מִגְּדוֹלָם וְעַד-קָטָנָם¹⁸ *from the greatest among them even unto the least among them*.
גְּדוֹל מִכָּל-בְּנֵי-קִדְמוֹת¹⁹ *greatest of all the men of the East*.
הַיְפָּה בְּנָשִׁים²⁰ *the fairest among women*. [*priests*.]
הַגְּדֹלִי הָעִיר²¹ *the greatest of the city*; **זְקֵנִי הַבְּהֵנִים**²² *the oldest of the*
5. **אִישׁ דְּבָרִים**²³ *an eloquent man*; **בְּעַל הַחֲלֻמוֹת**²⁴ *having dreams*;
בְּנֵי חַיִל²⁵ *sons of strength, valiant*; **בֶּן-לַיְלָה**²⁶ *son of a night*.

1. The adjective is frequently treated as if it were a *substantive*:

a. When it stands in the genitive after a noun in the construct state (§ 8. 3. a.).

b. When it stands in the construct state with a following genitive.^a

2. The adjective (here including participles and demonstratives) when used in an attributive sense,

a. Follows^b the noun which it modifies.

b. Agrees^c with it in number and gender.

¹ Isa. 36:2.

² Deut. 19:13.

³ Ps. 65:5.

⁴ Gen. 1:16.

⁵ Josh. 23:14.

⁶ Gen. 27:1.

⁷ Gen. 28:17.

⁸ Gen. 41:35.

⁹ Ps. 34:9.

¹⁰ Ps. 21:6.

¹¹ Num. 14:7.

¹² Judg. 16:5.

¹³ Neh. 9:33.

¹⁴ Judg. 14:18.

¹⁵ Ps. 63:4.

¹⁶ Gen. 29:30.

¹⁷ 1 Sam. 17:14.

¹⁸ Jon. 3:5.

¹⁹ Job 1:3.

²⁰ Cant. 1:8.

²¹ 2 Kgs. 10:6.

²² Isa. 37:2.

²³ Ex. 4:10.

²⁴ Gen. 37:19.

²⁵ Deut. 3:18.

²⁶ Jon. 4:10.

c. *Receives*^d the article, if the noun which it modifies is for any reason a definite noun.

3. The adjective (here including participles and demonstratives) when used as a predicate, regularly precedes the subject, yet frequently follows it, when the sense is clear.^e

4. The comparison of adjectives is expressed as follows:—

a. The *comparative* degree, by the use of the preposition מִן from prefixed to the word with which comparison is made.^{f g}

b. The *superlative* degree,

(1) By the emphatic use of the *positive* with the article, a nominal suffix or a following genitive.^h

(2) By employing the phrase מְכַל, or כִּי.

(3) By the constructions referred to in § 9. 4.

5. The adjectival idea, because of the scarcity of adjectives, is frequently expressed by certain nominal constructions (see § 8. 3. e.).

REMARKS.

(a) This does not include the cases cited under § 9. 1. c.

(b) Very rarely does the adjective precede; and in most of these cases the adjective or demonstrative is treated as a substantive; e. g., Ex. 32:1; Ps. 104:25; Ps. 32:10.

(c) It is to be noted that the adjective is plural when the noun is dual, and that with collectives the construction is often one according to sense; e. g., Isa. 42:7; 1 Sam.

(d) The article is quite frequently omitted (see § 5. 2. Rem. d). [13:15; 17:28.

(e) Note also the use of a substantive (or a substantive and preposition) as predicate instead of an adjective, thus emphasizing the idea; Gen. 1:2; Job 3:4; Ps. 25:10; Isa. 5:12.

(f) This use of מִן is frequent also after verbs; e. g., 1 Sam. 10:23; Gen. 37:3.

(g) The adjective is often omitted and is to be supplied from the context; Mic. 7:4; Job 11:17.

(h) The individual is thus designated as possessing in a pre-eminent degree the quality referred to.

REFERENCES FOR STUDY.

Gen. 1:16; 19:20; 41:20.....	2	2 Kgs. 25:9.....	1a.
Gen. 3:1; 42:13.....	4b.	Isa. 13:12.....	4a.
Gen. 6:5; 19:20; 29:2, 7.....	3	Isa. 23:8.....	4b.
Gen. 27:1.....	4a.	Jer. 15:15.....	1b.
Ex. 12:4.....	2, 4b.	Jer. 49:15.....	4b.
Ex. 15:16.....	1b.	Ezek. 28:3.....	4a.
Deut. 1:19; 21:3.....	2	Ezek. 28:7.....	4b.
Deut. 1:25.....	3	Amos 6:2.....	1a.
Deut. 11:23.....	4a.	Zech. 14:4.....	1a.
Deut. 14:2; 21:3, 6.....	4b.	Ps. 40:13.....	4a.
Josh. 14:11.....	3	Ps. 46:11.....	4b.
Josh. 14:15.....	4b.	Ps. 145:7.....	1b.
Judg. 6:15.....	4b.	Prov 3:14; 16:32; 21:3.....	4a.
Judg. 14:18.....	4a.	Cant. 5:8.....	3
1 Sam. 4:10.....	3	Ruth 1:12; 3:12.....	4a.
1 Sam. 10:23.....	4b.	Eccles. 1:13.....	1a.
1 Sam. 16:7.....	1b.	Eccles. 7:2.....	4a.
1 Kgs. 17:17.....	3		

11. PERSONAL PRONOUN AND SUFFIXES.

1. a. *אָנִי*¹ *מוֹתִי*¹ *my death, mine*; *גַּם-הוּא*² *לְיֵשֶׁת*² *to Seth also to him.*
 - b. *מִמָּרָא הוּא חֲבֵרוֹן*³ *Bela, that is Zoar*;
 - c. *הָאָרֶץ הַהוּא*⁵ *that land*; *הָאִישׁ הַהוּא*⁶ *that man.*
 - d. *הוּא*⁷ *שֹׁפֵט אֱלֹהִים*⁷ *God is Judge*; *הוּא*⁸ *שְׁמוֹ*⁸ *is its name.*
2. a. *בָּרָא*⁹ *אֹתָם*⁹ *he created them*; *בָּרָא*¹⁰ *אֹתָם*¹⁰ *he created them*;
- הֲצַמְתִּי*¹¹ *נִתַּתְנִי*¹² *did ye fast for me? thou hast given me.*
- b. *אֶתְּךָ הֲרַגְתִּי*¹³ *וְהִרְאֵנִי*¹⁴ *thee I had killed; and he will make me see it*; *וַיִּבְחַר*¹⁵ *אֹתוֹ*¹⁵ *and the choosing him*; *בִּלְרַתָּהּ*¹⁶ *אֹתוֹ*¹⁶ *when she bare him*; *הֵם מְכַעְסִים אֹתָם*¹⁷ *they provoke themselves*;
- הַכּוֹת-אֹתוֹ*¹⁸ *to smite him.*
- c. *לּוֹ*¹⁹ *מִמֶּנּוּ*²⁰ *עָלַי*²¹ *לְךָ-לְךָ*²² *to him; from it; upon me; go for thee = take thyself*; *לּוֹ*²³ *נָס*²³ *he fled for himself.*
- d. *חַמְסִי*²⁴ *וְיִרְאָתוֹ*²⁵ *my wrong; his fear (caused by him).*

1. The Personal Pronoun, in its separate form,^a aside from its ordinary use,^{b c d e} is employed,

a. In apposition with a noun or pronoun in an oblique case, for emphasis (§ 6. 3); and in the case of the *third* person,

b. As a brief explanatory particle equivalent to *that is*.

c. As a remote demonstrative (see § 12. 1. b.).

d. As a sort of copula (see § 7. 6, 7).

2. The Pronominal Suffixes are substituted for the personal pronouns in all oblique cases. Here may be noted their use,

a. With verbs;^{f g} in which case the suffix is

(1) generally the direct object of the verb as an accusative, either directly appended to the verb, or joined to **אֵת** (see b. below);

(2) sometimes, for brevity, the indirect object, as a dative.

b. With the sign of the definite object **אֵת**;^{h i} this occurs

(1) when for emphasis the pronominal idea must be expressed first;

¹ 2 Sam. 19:1.
² Gen. 4:26.
³ Gen. 14:8.
⁴ Gen. 23:19.
⁵ Gen. 2:12.
⁶ Job 1:1.
⁷ Ps. 50:6.

⁸ Gen. 2:19.
⁹ Gen. 5:2.
¹⁰ Gen. 1:27.
¹¹ Zech. 7:5.
¹² Josh. 15:19.
¹³ Num. 22:33.

¹⁴ 2 Sam. 15:25.
¹⁵ 1 Sam. 2:28.
¹⁶ Gen. 38:5.
¹⁷ Jer. 7:19.
¹⁸ Gen. 4:15.
¹⁹ 1 Sam. 1:2.

²⁰ Gen. 3:3.
²¹ 2 Sam. 15:33.
²² Gen. 12:1.
²³ Isa. 31:8.
²⁴ Jer. 51:35.
²⁵ Ex. 20:20.

- (2) when a verb has two pronominal objects, only one of which can be joined directly to the verb ;
- (3) when it is the object of an Infinitive Absolute which cannot receive a suffix ;
- (4) when it is the object of an Infinitive Construct whose subject is a pronominal suffix, or a noun which must stand near it ;
- (5) when the pronominal idea is a reflexive one ;
- (6) when, by the use of אִנִּי, ambiguity is avoided, or greater distinctness secured.

c. With prepositions:—

- (1) In all the various uses which occur in the case of nouns ; and besides
- (2) In the so-called "ethical dative," which marks "an intimate relation sustained by the subject to the act."^j

d. With nouns ; here the noun is properly a construct (§ 8. Rem. b), and the suffix a genitive, subjective or objective (§ 8. 1. a. b).^{k l}

REMARKS.

(a) The personal pronoun, in its separate form, may be used only as a nominative, except in the case cited in 1. a. above.

(b) While the personal pronoun is included in the finite verb, it is also written separately (1) for emphasis or contrast; e. g., Ps. 71:22; Gen. 48:19; (2) if a second subject besides the pronoun follows the verb; e. g., Gen. 6:18; 13:1; (3) superfluously, chiefly by later writers; e. g., Lev. 18:26; Eccles. 2:12. [24:36; 19:24.]

(c) It is not uncommon to repeat a noun rather than employ a pronoun; e. g., Gen.

(d) The *third* person rather than the *first* is generally used by authors in speaking of themselves; e. g., Jer. 7:1; but cf. Isa. 6:1; Jer. 1:4.

(e) The terms *thy servant*, *thy handmaid* for the first person, and of *my Lord*, *the King* for the second person are common; e. g., Gen. 18:3; 19:19; 44:18; 2 Sam. 14:12.

(f) The suffix, when the object of a verb, is often omitted when it can be easily supplied from the context; e. g., Gen. 2:19; 9:22; 38:17; Ex. 2:3.

(g) It is, on the other hand, sometimes expressed redundantly; e. g., Ex. 2:6; 1 Sam. 21:14; Ezek. 10:3; Isa. 17:6; Josh. 1:2.

(h) As the language grows older there is an increasing tendency to separate the pronoun from the verb which it modifies.

(i) For the usage of the sign of the definite object אֵלֶּיךָ with nouns, see § 12. 2. b.

(j) "In most cases this mode of expression indicates a special participation in the action by the agent or speaker, a certain earnestness or zeal with which he acts; but it occurs, as an expression of heartiness, more in the diffuse and easy-going popular style, both in poetry and in unimpassioned prose, and especially in sentences in which advice is tendered, or a question asked."—EWALD.

(k) The suffix, in a few cases, seems almost entirely to have lost its original force; e. g., (1) אֲדֹנָי = *my lords* (§ 3. 2. c) = *the Lord*, used only of *God* (Gen. 15:2; 18:3); (2) אֲדֹנָי = *his joinings* = *he together* = *together* (Ex. 19:8; 1 Kgs. 3:18).

(l) On the inaccurate, and largely colloquial, interchange of masculine and feminine pronouns and suffixes, see § 2. 1. c.

REFERENCES FOR STUDY.

Gen. 15:13.....	2b.	Isa. 27:4; 44:21.....	2a.
Gen. 16:5....	2d.	Jer. 7:19; 16:11.....	2b.
Gen. 21:16; 24:6.....	2c.	Jer. 9:1.....	2a.
Gen. 23:2.....	1b.	Jer. 25:14.....	1a.
Gen. 24:27; 27:34, 38.....	1a.	Hos. 8:9.....	2c.
Gen. 37:4.....	2a.	Amos 2:13; 7:12.....	2c.
Ex. 7:9; 18:27.....	2c.	Hag. 1:4.....	1a.
Num. 14:32.....	1a.	Zech. 7:5.....	1a.
Num. 22:33.....	2a.	Ps. 9:7.....	1a.
Deut. 22:2.....	2b.	Ps. 58:8; 120:6.....	2c.
Josh. 15:8, 9.....	1b.	Job 20:29; 23:14; 34:6.....	2d.
1 Sam. 25:24.....	1a.	Cant. 2:11.....	2c.
2 Sam. 17:5.....	1a.	Eccles. 8:15.....	2a.
1 Kgs. 21:19.....	1a.	Dan. 8:15.....	1a.
Isa. 2:22; 23:7.....	2c.		

12. DEMONSTRATIVE AND INTERROGATIVE PRONOUN.

1. a. *הַמָּקוֹם הַזֶּה*¹ *this place*; *הַדְּבָרִים הָאֵלֶּה*² *these things*.
 b. *הָאִישׁ הַהוּא*³ *that man*; *בְּיָמַיִם הָהֵם*⁴ *in those days*.
 c. *הַפַּעַם*⁵ *this stroke = now*; *הַלַּיְלָה*⁶ *this night = to-night*.
 d. *זֶה יָלְדָךְ*⁷ *who begat thee*; *זֶה שְׁכֵנְתָּ בּוֹ*⁸ *in which thou dwellest*.
 e. *זֶה הַיָּם*⁹ *the sea there*; *עֲלֵנוּ זֶה*¹⁰ *come up here*;
*זֶה יָמִים רַבִּים*¹¹ *now many days*; *זֶה פַעַמַיִם*¹² *now twice*;
*זֶה מִי*¹³ *who then?* *זֶה לָמָּה*¹⁴ *why then?* *זֶה מַה-זֶּה*¹⁵ *how is it that?*
 f. *וְאִשְׁרֵי אֲתוֹ*¹⁶ *my feet are like those of hinds*; *בַּתְּכָה*¹⁷ *and those who were with him in the ark*.
 g. *וַיֹּאמֶר זֶה בָּכָה וְזֶה אָמַר בָּכָה*¹⁸ *and this one said so, and that one said so*; *זֵאתָ מִזֶּה וְאֵלֶּה מִזֶּה*¹⁹ *these hither and those thither*.
 2. a. *מִי הָאִישׁ*²⁰ *who is the man?* *מִי אֵלֶּה*²¹ *who are these?*
*מִי לָךְ כָּל-הַמַּחְנֶה הַזֶּה*²² *who is all flesh?* *מִי כָל-בְּשָׂר*²³
 b. *אֵת-מִי אֶשְׁלַח*²⁴ *whose daughter art thou?* *אֵת-מִי אֶשְׁלַח*²⁵ *whom shall I send?*

1 Gen. 28:17.
 2 Gen. 15:1.
 3 Job 1:1.
 4 Gen. 6:4.
 5 Gen. 2:23.
 6 Gen. 19:5.
 7 Prov. 23:22.

8 Ps. 74:2.
 9 Ps. 104:25.
 10 Num. 13:17.
 11 Josh. 22:3.
 12 Gen. 27:36.
 13 Job 38:2.

14 Gen. 18:13.
 15 Judg. 18:24.
 16 2 Sam. 22:34.
 17 Gen. 7:23.
 18 1 Kgs. 22:20.
 19 2 Sam. 2:13.

20 Gen. 24:65.
 21 Gen. 33:5.
 22 Deut. 5:23.
 23 Gen. 33:8.
 24 Gen. 24:23.
 25 Isa. 6:8.

- c. מָה-אָמְרוּ^1 *what did they say?* חֻקְמַת-מָה^2 *what wisdom?*
 לְמָה^3 *for what?* מֵעַן מָה^4 *on account of what?* עַל-מָה^5 *upon what?*
- d. $\text{לֹא-יָדַע מִי-אֶסְפָּם}^6$ *he knows not who shall gather them.*
 $\text{לֹא יָדְעוּ מָה-הוּא}^7$ *they knew not what it was.*
- e. $\text{מִי-יִרָא וְחָרַד יָשָׁב}^8$ *let whoever is fearful and timid return.*
 $\text{מָה-תֹּאמַר נַפְשְׁךָ וְאֵעֲשֶׂה-לְךָ}^9$ *whatever thy soul desires I will do*
for thee. [thou?]
- f. $\text{אֵי-מִזָּה עִיר אַתָּה}^{11}$ *from what city art*
 $\text{אַיִזָּה בַּיִת}^{10}$ *which house?*

1. In reference to the *demonstrative* pronoun, it may be noted that

a. The demonstrative, when attributive, is treated as an adjective (§ 10. 2.).

b. The personal pronoun of the third person is used as a remote demonstrative^a (§ 11. 1. c.).

c. The article sometimes still retains its original demonstrative force (§ 4. 3. a).

d. The pronoun זֶה , especially in poetry, is often used as a relative pronoun.^b

e. The pronoun זֶה (sometimes having a preposition) is also used as a demonstrative adverb, sometimes referring to *place* and sometimes to *time*; and frequently serves as an enclitic to emphasize words of interrogation (cf. English *then*).^c

f. The demonstrative is omitted whenever, if expressed, it would stand as a construct before a genitive, or before a relative pronoun.

g. The demonstratives are often used antithetically = *this—that*, *these—those*.

2. In reference to the *interrogative* pronouns it may be noted that

a. מִי , either singular or plural, refers generally to *persons*, though very seldom to *things*.^d

b. מִי may be used as a genitive after a construct, an accusative with אֵת , or with prepositions.

c. מָה , referring always to things, may stand as a nominative, accusative, or genitive, or with prepositions.

d. Either מִי or מָה may introduce indirect as well as direct questions.^e

¹ Isa. 39:3, 4.

² Jer. 8:9.

³ Ps. 2:1.

⁴ Hag. 1:9.

⁵ Job 38:6.

⁶ Ps. 39:7.

⁷ Ex. 16:15.

⁸ Judg. 7:3.

⁹ 1 Sam. 20:4

¹⁰ Isa. 66:1.

¹¹ 2 Sam. 15:2.

e. Either מִי or מַה may be used as indefinite pronouns, *whoever, whatever* *f o h*

f. By prefixing אֵי (construct of אֵי *where*) to the demonstrative זֶה a quite common interrogation is formed.

REMARKS.

(a) It is important to distinguish closely between זֶה and הוּא; e. g., Judg. 7:4.

(b) In the same manner our English *that* may be used as a relative.

(c) הוּא also is sometimes an enclitic emphasizing the preceding interrogative; e. g., Ps. 24:10.

(d) In most cases the objects to which מִי refers involve individual beings.

(e) In the Semitic languages the difference between direct and indirect sentences is scarcely felt.

(f) Compare מַה דָּבַר *whatever*, Num. 23:3; and also מְאוֹמָה *anything whatever*.

(g) In a few cases מִי and מַה qualify a following word; e. g., מִי-אֵל (Deut. 3:24) *what God?* מַה-דְּמוּת (Isa. 40:18) *what likeness?* also Ps. 77:14; Jer. 2:5.

(h) Notice should be taken of those cases in which מַה, asking the *mode* of an action, is equivalent to *how?* e. g., Num. 23:8; 1 Sam. 10:27; Gen. 28:17; Ps. 8:2; 84:2.

REFERENCES FOR STUDY.

Gen. 4:10; 47:8.....	2c.	1 Kgs. 13:12.....	2f.
Gen. 15:18.....	1b.	1 Kgs. 17:24; 19:5.....	1e.
Gen. 16:8.....	2f.	2 Kgs. 19:22.....	2b.
Gen. 24:23, 32:18.....	2b.	Isa. 2:17.....	1b.
Gen. 27:21.....	1e.	Isa. 3:9.....	1f.
Gen. 28:15; 31:1.....	1f.	Isa. 54:15.....	2e.
Ex. 2:11.....	1b.	Joel 3:2.....	1b.
Ex. 5:22.....	1e.	Jon. 1:8.....	2f.
Ex. 24:14.....	1e, 2e.	Mic. 3:4.....	1b.
Num. 14:22.....	1e.	Mic. 5:4.....	1e.
Deut. 8:2, 4; 9:12.....	1e.	Zech. 5:5.....	2d.
Deut. 17:9.....	1b.	Zech. 7:3.....	1e.
Judg. 9:28.....	2a.	Mal. 1:7.....	2c.
1 Sam. 12:3; 17:55-58.....	2b.	Ps. 12:5; 77:14.....	2a.
1 Sam. 14:17.....	2d.	Ps. 20:8; 75:8.....	1g.
1 Sam. 30:13.....	2f.	Ps. 104:8.....	1d.
2 Sam. 19:43.....	1e.	Prov. 19:12.....	1f.
1 Kgs. 1:27; 14:3.....	2d.	Job 13:13.....	2e.
1 Kgs. 3:23.....	1g.	Job 19:19.....	1d.
1 Kgs. 12:16.....	2c.	Eccles. 7:14.....	1g.

13. THE RELATIVE PRONOUN.

1. הַמֶּלֶךְ אֲשֶׁר שְׁלַחַו הַמֶּלֶךְ ¹ *the general whom the king has sent.*

אֲשֶׁר לֹא-תִשְׁמַע לְשׁוֹנֹ ² *a nation whose tongue thou wilt not hear.*

הַחַוִּילָה אֲשֶׁר-שָׁם הַזָּהָב ³ *Havilah where is gold.*

¹ Isa. 37:4.

² Deut. 28:49.

³ Gen. 2:11.

- בָּרַד אֲשֶׁר לֹא־הָיָה כָּכָהוּ בְּמִצְרַיִם¹ hail such as has not been in Egypt.
- אֶתְּפָאֵר בְּךָ אֲשֶׁר בָּךְ אֶתְּפָאֵר² thou art my servant in whom I will
2. לָאֲשֶׁר קָנָהוּ מֵאִתּוֹ³ to him from whom he bought it. [be glorified.
- עַל אֲשֶׁר־עָשָׂה⁴ on account of that which he did.
- בְּיַד אֲשֶׁר שָׂנֵאת⁵ in the hand of him whom thou hatest.
- בַּאֲשֶׁר תָּמוּתִי אָמוּת⁶ in the place in which thou diest, I will die.
- מֵאֲשֶׁר יִקְרָתַּ בְּעֵינַי⁷ from the time in which thou wast precious in mine
- אֵת אֲשֶׁר־תְּבָרַךְ מְבָרַךְ⁸ he whom thou blessest is blessed. [eyes.
3. a. בְּאֶרֶץ לֹא לָהֶם⁹ in a land which is not theirs.
- תְּבִיאֵת יוֹם־קְרִאתָ¹⁰ thou hast brought the day thou hast called.
- יוֹם אֲנִלַּד בּוֹ¹¹ the day on which I was born.
- b. מִקּוֹם לֹא־יָדַע אֵל¹² the place of him who knows not God.
- בְּיַד־תִּשְׁלַח¹³ by the hand of any one whom thou wilt send.
- יְהוָה אֲהַבּוֹ יַעֲשֶׂה חֲפָצּוֹ¹⁴ he whom Yahweh loves will accomplish
4. a. שְׁמַע לְאָבִיךָ זֶה יִלְדֶּךָ¹⁵ listen to thy father who begat thee. [his desire.
- יָזֶה־אֲהַבְתִּי נִהְפְּכוּ־בִי¹⁶ those I loved are turned against me.
- b. בְּנוֹ הַנּוֹלָד־לוֹ¹⁷ his son who was born to him. [turned.
- הַהֹלְכוֹא¹⁸ who went; הַבָּאָה¹⁹ which has come; הַשָּׁבָה²⁰ who re-

The word אֲשֶׁר is, strictly speaking, an unchangeable relative particle, and not a *pronoun*. It is used to give a *relative* force to something which follows. Hence,

1. A pronominal suffix or an adverb following this particle, receives from it a *relative* meaning, לוֹ... אֲשֶׁר = *to whom*, אֵת... אֲשֶׁר = *whom*, שָׁם... אֲשֶׁר = *where*, etc.^{a b}

2. When the particle אֲשֶׁר is immediately preceded by a preposition, or by אֵת, the sign of the definite object, or by a noun in the construct state, there is always to be supplied as its antecedent, according to the demands of the context, either a demonstrative pronoun, or a word indicating *place* or *time*.^c

¹ Ex. 9:18.

² Isa. 49:3.

³ Lev. 27:24.

⁴ Jer. 15:4.

⁵ Ezek. 23:28.

⁶ Ruth 1:17.

⁷ Isa. 43:4.

⁸ Num. 22:6.

⁹ Gen. 15:13.

¹⁰ Lam. 1:21.

¹¹ Job 3:3.

¹² Job 18:21.

¹³ Ex. 4:13.

¹⁴ Isa. 48:14.

¹⁵ Prov. 23:22

¹⁶ Job 19:19.

¹⁷ Gen. 21:3.

¹⁸ Josh. 10:24.

¹⁹ Gen. 18:21.

²⁰ Ruth 4:3.

3. The relative particle may be omitted from any construction in which it is accustomed to be used, as,

a. When it would be the subject or object of the sentence, or used as a genitive or dative; and even

b. When, by its omission, there is also omitted its antecedent (see 2 above) which is included in it.

4. The relative idea is otherwise expressed,

a. By the demonstrative pronoun הַזֶּה (§ 12. 1. d).

b. By the article with a participle and rarely with a finite verb (§ 4. 3. f).^{d o}

REMARKS.

(a) When the pronominal suffix is the *object of a verb*, it may be omitted as easily understood from the context, and in this case the particle serves alone to express the idea, e. g., Gen. 2:8; 21:3; 26:32; Ex. 4:21.

(b) Generally one or more words stand between the particle, and the pronoun or adverb which receives from it the relative force.

c) In Gen. 31:32 and Isa. 47:12 the relative particle is said by some to be directly connected with the preposition.

(d) The relative particle is used with וְ as a periphrasis of annexion (§ 9. 5. Rem. e).

(e) The relative particle is largely used in the formation of conjunctions from prepositions and adverbs, but even here it may be omitted, e. g., Josh. 2:22; Gen. 31:20; 1 Sam. 5:9; 2 Sam. 12:22.

REFERENCES FOR STUDY.

Gen. 2:11.....	4b.	Isa. 7:16.....	1
Gen. 9:24; 39:9.....	2	Isa. 25:9; 42:24; 43:21.....	4a.
Gen. 13:3; 45:4.....	1	Isa. 30:6; 54:1.....	3a.
Ex. 4:15; 32:34.....	2	Isa. 40:29; 41:24; 65:1.....	3b.
Ex. 9:4.....	3a.	Jer. 2:8.....	3b.
Ex. 15:13.....	4a.	Jer. 32:19.....	1
Lev. 5:8.....	2	Ezek. 11:12.....	1
Lev. 16:32.....	1	Hos. 1:2.....	3b.
Deut. 3:4.....	1	Hos. 14:4.....	1
Deut. 4:3.....	2	Hab. 2:6.....	3b.
Deut. 32:15, 20.....	3a.	Ps. 4:8; 7:7; 49:20.....	3a.
Josh. 10:24.....	4b.	Ps. 9:16; 74:2.....	4a.
Judg. 5:18.....	3a.	Job 10:2; 15:17.....	4a.
Judg. 17:8.....	2	Ruth 1:16.....	2
1 Sam. 15:2; 16:3.....	2	Est. 6:6.....	1
1 Kgs. 18:12.....	2	1 Chron. 26:23.....	4b.
2 Kgs. 8:1.....	2		

14. OTHER PRONOMINAL EXPRESSIONS.

1. a. וַיִּתְחַבֵּא¹ and I hid myself; וַיִּתְחַבֵּא² and he hid himself.
 b. אֲדֹנָי הוּא³ the Lord himself; הַיְהוּדִים הֵמָּה⁴ the Jews themselves.
 וַיַּעַשׂ לוֹ אֶהוּד חֶרֶב⁵ and Ehud made for himself a sword.
 וַתֵּלֶחֶם עִמָּהּ⁶ and she took him up with herself.
 c. לֹא-אָדַע נַפְשִׁי⁷ I know not myself (lit., my soul).
 וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ⁸ and Sarah laughed within herself.
2. a. וַיִּחְלְמוּ... אִישׁ חֲלֵמוֹ⁹ and they dreamed... each his dream.
 בְּבֹקֶר בְּבֹקֶר¹⁰ every morning; שְׁנֵי הָעֹמֶר לְאַחַד¹¹ two omers for each;
 בְּכָל-יוֹם¹² in every day; כָּל-חַי¹³ every one living.
 b. אַל-יֵצֵא אִישׁ מִמְּקוֹמוֹ¹⁴ let not any one go forth from his place.
 הֲיִפְלֵא מִיְהוָה דָּבָר¹⁵ Is anything too difficult for Yahweh?
 כָּל מִצְוֹתַי¹⁶ any of Y's commandments; כָּל-רָע¹⁷ anything evil.
 כָּל אֲשֶׁר-לְךָ בְּעִיר¹⁸ whoever belongs to thee in the city.
 כָּל אֲשֶׁר-חָפֵץ י' עָשָׂה¹⁹ whatever Y. pleases, he does.
 c. מִזִּקְנֵי י'... קַח²⁰ take... some of the elders of Israel.
 צָאוּ מִן-הָעָם²¹ some of the people went out.
 d. לֹא יִזְלַח לְכָל²² it is good for nothing; אִין אִישׁ שָׁם עַל-לֵב²³ no-
 body takes it to heart; אַל-תַּעֲשׂוּ דָבָר²⁴ do nothing;
 כָּל-אָדָם לֹא-יְהִיָּה בְּאֹהֶל²⁵ nobody shall be in the tent.
 e. כַּזֶּה אֲשֶׁר-כָּזֶה²⁶ such a people; כַּזֶּה אִישׁ²⁷ such a man;
 לֹא-הָיָה בֵּן אֲרָבָה כַּמָּוֶה²⁸ there were no such locusts as they.
 f. מִזֶּה אֶחָד וּמִזֶּה אֶחָד²⁹ the one on the one side, the other on the other.
 וַיִּפְרְדּוּ אִישׁ מֵעַל אָחִיו³⁰ and they separated the one from the other.
 וְלֹא-קָרַב זֶה אֶל-זֶה³¹ and the one did not draw near the other.
 עִיר בְּעִיר מִמְּלָכָה בְּמַמְלָכָה³² one city against another, one kingdom
 against another.

1 Gen. 3:10.

2 Gen. 3:8.

3 Isa. 7:14.

4 Est. 9:1.

5 Judg. 3:16.

6 1 Sam. 1:24.

7 Job 9:21.

8 Gen. 18:12.

9 Gen. 40:5.

10 Ex. 16:21.

11 Ex. 16:22.

12 Ps. 7:12.

13 Gen. 3:20.

14 Ex. 16:29.

15 Gen. 18:14.

16 Lev. 4:2.

17 Isa. 56:2.

18 Gen. 19:12.

19 Ps. 135:6.

20 Ex. 17:5.

21 Ex. 16:27.

22 Jer. 13:7.

23 Isa. 57:1.

24 Gen. 19:8.

25 Lev. 16:17.

26 Jer. 5:9.

27 Gen. 41:38.

28 Ex. 10:14.

29 Ex. 17:12.

30 Gen. 13:11.

31 Ex. 14:20.

32 Isa. 19:2.

Certain ideas, expressed in English by means of pronouns, are otherwise expressed in Hebrew. The more important of these are the following:—

1. The *reflexive* pronoun is expressed,

a. By the Nīph'āl and Hīthpā'ēl stems.

b. By the personal pronoun of the third person and by pronominal suffixes.

c. By the use of certain nouns like נִפְּשׁ, עֵצָם, פְּנִים (‡ 8. 2. c), קָרַב, and לָב.

2. The indefinite pronouns are expressed variously:—

a. *Each, every*, by אִישׁ, or the repetition of a word (‡ 3. 1. c), or אַחֵר, or כֹּל.

b. *Any, anyone, anything, whoever, whatever*, by אִישׁ, כֹּל, דָּבָר, אִישׁ.

c. *Some of*, by the preposition מִן *from*.

d. *Nothing, nobody*, by כֹּל... לֹא, אִין אִישׁ, דָּבָר... לֹא (or אֵל), כֹּל-אָדָם לֹא.

e. *Such*, by כֵּן, כִּזֶּה.

f. *The one—the other*, by אַחֵר-אַחֵר, אִישׁ-אִישׁ, אַח-אִישׁ or אִישׁ-אִישׁ, אַחֵר-זֶה, רֵעַ-אִישׁ, אַחֵר-זֶה, or the repetition of a noun.

REFERENCES FOR STUDY.

Gen. 8:9; 22:3; 33:17.....	1b.	2 Sam. 12:1.....	2f.
Gen. 9:5; 13:11.....	2f.	1 Kgs. 3:23.....	2f.
Gen. 30:14.....	2c.	1 Kgs. 10:12.....	2c.
Gen. 39:23.....	2d.	Isa. 6:3.....	2f.
Ex. 4:9.....	2c.	Isa. 66:8.....	2e.
Ex. 35:24.....	2b.	Jer. 7:19.....	1b.
Lev. 5:9.....	2c.	Jer. 9:3.....	2d.
Lev. 11:32.....	2b.	Jer. 37:9.....	1c.
Num. 20:19.....	2d.	Ezek. 15:3.....	2b.
Num. 35:22.....	2b.	Ezek. 34:2.....	1b.
Deut. 2:7.....	2d.	Hab. 2:19.....	2d.
Judg. 6:29.....	2f.	Eccles. 8:5.....	2d.
Judg. 13:23.....	2e.	1 Chron. 9:28.....	2c.
1 Sam. 10:3.....	2f.	1 Chron. 17:5.....	2f.

15. NUMERALS.

1. אַחַד ¹ *one day*; תּוֹרַה אַחַת ² *one law*; יָמִים אַחֲרִים ³ *single days*.

2. a. שְׁלֹשֶׁת יָמִים ⁴ *triad of days = three days*; שְׁנֵי הַמָּאֲרֹת ⁵ *the two l.*

b. שִׁבְעַת שָׁנִים ⁶ *seven years*; שִׁבְעָה פָּרִים ⁷ *seven bullocks*.

¹ Gen. 27:45.

³ Gen. 27:44.

⁵ Gen. 1:16.

⁷ Num. 23:1, 29.

² Ex. 12:49.

⁴ Josh. 2:22.

⁶ Gen. 5:7.

- c. אֵילִם שִׁבְעָה¹ seven rams; מַעְלוֹת שִׁבְעָה² seven steps.
3. עֶשְׂרֵי אַנְשִׁים³ twelve men; עֶשְׂרֵי בָּקָרִים⁴ twelve bullocks;
אֶחָד עָשָׂר יוֹם⁵ eleven days; שִׁשְׁעֵי עֶשְׂרֵי נַפְשׁוֹת⁶ sixteen souls.
4. שִׁבְעִים בָּנִים⁷ seventy sons; עֶשְׂרִים אַמּוֹת⁸ twenty cubits;
אַרְבָּעִים לַיְלָה⁹ forty nights; שִׁבְעִים נַפְשׁוֹת¹⁰ seventy souls.
5. אַרְבָּעִים וּשְׁנַיִם יְלָדִים¹¹ forty-eight cities; אַרְבָּעִים וּשְׁנַיִם יְלָדִים¹²
forty-two children; שְׁלֹשִׁים וּשְׁנַיִם שָׁנָה¹³ thirty-three years;
חֲמִישִׁים וּשְׁבַע שָׁנָה¹⁴ seventy-five years.
6. מֵאָה נְבִיאִים¹⁵ a hundred prophets; מֵאָה אֲדָנִים¹⁶ a hundred sockets;
מֵאָה-שָׁנָה¹⁷ a hundred years; מֵאָה שָׁנָה¹⁸ a hundred years;
רְמוֹנִים מֵאָה¹⁹ a hundred pomegranates; אֶלֶף עֲלוֹת²⁰ or אֶלֶף עֲלוֹת²¹ a thousand burnt-offerings.
7. a. הָאַרְבָּעִים²² the forty; הָעֶשְׂרִים²³ the twenty; הָאֶחָד²⁴ the one.
b. חֲמִשָּׁתָּה אַנְשִׁים²⁵ the five men; אַתְּ אַרְבָּעִים יָמִים²⁶ the forty days;
הַשְּׁלֹשָׁה וְהַשְּׁבַע וְהַמֵּאתַיִם²⁷ the two hundred and seventy-three;
הַחֲמִשִּׁים וּמֵאתַיִם אִישׁ²⁸ the two hundred and fifty men. [month.
8. a. בַּשָּׁנָה הָרִאשׁוֹנָה²⁹ in the first year; בַּחֲרֹשׁ הַתְּשִׁעִי³⁰ in the ninth
b. בַּשְּׁמֹנֶה עֶשְׂרֵה שָׁנָה³¹ or בַּשְּׁמֹנֶה עֶשְׂרֵה שָׁנָה³² in the eighteenth
year; בְּאַרְבָּעִים שָׁנָה³³ in the fortieth year.
c. בַּשָּׁנָה אַרְבַּע³⁴ in the fourth year; שְׁנַת-הַשְּׁבַע³⁵ the seventh year.
9. a. שְׁנַיִם בְּשְׁנַיִם³⁶ two by two; אֶחָד לְשִׁבְטוֹ³⁷ one for each tribe.
b. פְּעָמִים³⁸ twice; שְׁלֹשׁ פְּעָמִים³⁹ or שְׁלֹשׁ רְגָלִים⁴⁰ three times;
אַחַת⁴¹ once; שִׁבְעַתְּ עַל-חַטֹּאתֶיךָ⁴² seven times for your sins;
שִׁבְעַתְּ⁴³ seven times; אַרְבַּעַתְּ⁴⁴ four times.

1 2 Chron. 13:9.

2 Ezek. 40:22.

3 Deut. 1:23.

4 Ezr. 8:35.

5 Deut. 1:2.

6 Gen. 46:18.

7 2 Kgs. 10:1.

8 2 Chron. 3:4.

9 Gen. 7:4.

10 Ex. 1:5.

11 Josh. 21:39.

12 2 Kgs. 2:24.

13 2 Sam. 5:5.

14 Gen. 12:4.

15 1 Kgs. 18:4.

16 Ex. 38:27.

17 Gen. 17:17.

18 Gen. 11:10.

19 2 Chron. 3:16.

20 1 Kgs. 3:4.

21 2 Chron. 1:6.

22 Gen. 18:29.

23 Gen. 18:31.

24 Eccles. 4:9.

25 Judg. 18:17.

26 Deut. 9:25.

27 Num. 3:41.

28 Num. 16:35.

29 2 Chron. 29:3.

30 Jer. 36:9.

31 2 Chron. 34:8.

32 2 Kgs. 22:3.

33 Deut. 1:3.

34 Zech. 7:1.

35 Deut. 15:9.

36 Gen. 7:9.

37 Deut. 1:23.

38 Num. 20:11.

39 Ex. 23:17.

40 Ex. 23:14.

41 1 Kgs. 10:22.

42 Lev. 26:18.

43 Gen. 4:15.

44 2 Sam. 12:6.

c. חֲצִי *one-half*; שְׁלִישִׁית *one-third*; שְׁתֵּי יָרוֹת *two-thirds*; אַרְבַּע יָרוֹת *four-fifths*; תִּשְׁעַת יָרוֹת *nine-tenths*.

The various constructions of the numerals may be classified as follows:

1. אַחַד is an adjective, and follows the substantive which it modifies.^a

2. The numerals from *two* to *ten* are used with *plural* nouns and may stand in one of three constructions:—

a. Before the noun and in *annexion* with it (§ 8. 2. *a*).

b. Before the noun, with the noun in apposition (§ 6. 2. and Rem. *b*).

c. After the noun, and in apposition with it (§ 6. 1. *e*).^{b c}

3. The numerals from *eleven* to *nineteen* are used with plural nouns,^d and usually stand *before* the noun (§ 6. 2. and Rem. *b*), though sometimes after it (§ 6. 1. *e*).

4. The numerals from *twenty* to *ninety* may be followed by the substantive (in apposition, cf. § 6. 2. and Rem. *b*), or may be preceded by the substantive and stand in apposition with it (§ 6. 1. *e*). In the former case the substantive is generally in the singular,^e in the latter it is always in the plural.

5. Numerals made up of tens and units vary greatly in usage. They generally follow a plural noun, though sometimes they precede it. The common nouns cited below (Remarks *d*, *e*) generally stand in the singular, if the numeral precedes. Frequently the substantive is used twice, in the singular with the *ten*, in the plural with the *unit*.

6. The numerals מֵאָה *hundred*, מֵאָתַיִם *two hundred*, together with the words for *three hundred*, *four hundred*, etc., and אֶלֶף *thousand*, אֶלְפַיִם *two thousand* admit the same constructions as the numerals *two* to *ten* (see above 2. *a.-c*).^f The substantive, except in the case of those named in Remarks *d*, *e* (below), is in the plural.

7. In the use of the article with numerals, it may be noted that,

a. A numeral standing alone receives it, as would any other noun.

b. When the numeral is in the construct, the article is written with the following substantive; when it is in the absolute, the article may be prefixed to the numeral, or to the substantive, or to both.

8. In reference to the use of ordinals, it may be noted that,

a. Those from *one* to *ten* are treated as ordinary adjectives.

b. Above *ten*, the cardinals are used as ordinals, following in *annexion* with the noun, or preceding it in *apposition*.

c. In dates, the cardinals from *one* to *ten* also are often used instead of the ordinals.^g

9. *a.* Distributives are expressed by the repetition of the numeral, or by the use of the preposition לְ.

b. Numeral adverbs are expressed by forms of פְּעַם *time*, רֶגֶל *foot*, יָד *hand*, by feminine forms of the cardinals, by dual formations.

c. Fractions are expressed by specific words (e. g., חֲצִי *one-half*), by the feminine form of the ordinals, by use of the word יְרוּת, etc.

REMARKS.

(*a*) אַחַר is sometimes used as a substantive in annexion with a following word, e. g., 2 Sam. 13:13; Job 2:10.

(*b*) This construction is comparatively rare and late.

(*c*) Nouns designating weights and measures are frequently omitted after the numeral, which, however, is masculine or feminine according to the gender of the omitted noun; e. g., Gen. 24:22; 1 Sam. 10:4; Ruth 3:15.

(*d*) Certain common nouns stand in the singular with the numerals *eleven to nineteen*: אִישׁ *man*, אֶלֶף *thousand*, אַמָּה *cubit*, יוֹם *day*, כֶּכֶף *silver*, נֶפֶשׁ *soul*, שָׁנָה *year*, שֶׁקֶל *shekel*; e. g., Num. 1:44; Deut. 1:2; Hos. 3:2; Gen. 46:18.

(*e*) But except in the case of the nouns just mentioned in Rem. *d*, and a few others denoting *weight* or *measure*, such as בַּת *bath*, כֶּכֶר *talent*, כֹּר *cor*, גֵּרָה *gerah*, the numerals from *twenty to ninety*, even when they precede the substantive, usually take a noun in the plural; e. g., Num. 11:25; Ezek. 40:17.

(*f*) These words, however, with the exception of כֹּאֵה, having no construct, cannot stand in *annexion* with a following substantive.

(*g*) In dates the nouns יוֹם *day*, חֹדֶשׁ *month* are frequently omitted; e. g., Gen. 8:5; Ex. 12:3; Deut. 1:3.

REFERENCES FOR STUDY.

Gen. 4:19; 5:26; 8:10, 12; 25:23; 30:36;	Judg. 7:3.....	6
31:23.....	2a. Judg. 11:33.....	4
Gen. 7:24· 32:15.....	6 Judg. 14:17.....	7b.
Gen. 8:13; 14:4.....	8b. 1 Sam. 13:5; 25:18.....	6
Gen. 11:25; 14:4; 17:20.....	3 1 Sam. 20:27.....	8c.
Gen. 18:2; 41:18.....	2b. 2 Sam. 2:15.....	3
Gen. 18:24.....	4 2 Sam. 19:44.....	9b.
Gen. 23:1.....	5 2 Sam. 21:20.....	9a.
Gen. 43:34.....	9b. 1 Kgs. 5:3; 7:2; 18:19.....	6
Gen. 47:24.....	9c. 1 Kgs. 7:38.....	4
Ex. 11:1.....	1 2 Kgs. 6:25.....	9c.
Ex. 12:3.....	8c. 2 Kgs. 18:23.....	6
Ex. 12:6.....	8b. Isa. 6:2.....	9a.
Ex. 29:40.....	9c. Ezek. 40:36.....	5
Lev. 27:5.....	4 Zech. 11:12.....	4
Num. 7:3.....	3 Zech. 13:8.....	9c.
Num. 11:19.....	4 Prov. 6:31.....	9b.
Deut. 1:23.....	1 Job 32:1.....	2a.
Deut. 4:13.....	7b. Neh. 8:2.....	8c.
Deut. 4:41; 19:2.....	2b. 1 Chron. 2:22.....	5
Deut. 22:19.....	6 1 Chron. 23:4.....	6
Josh. 3:12; 4:3.....	3 1 Chron. 25:5.....	2c.
Josh. 4:20.....	7b. 2 Chron. 3:4.....	4
Josh. 21:32.....	2c. 2 Chron. 11:17.....	2c.

II. Use of Tenses and Moods.

16. THE TENSES, IN GENERAL.

1. a. אֶל-הָאִשָּׁה אָמַר¹ *unto the woman he said.*
b. וְקִנֵּיתִי מִהְיוֹת לְאִישׁ² *I am too old to be to a husband.*
c. כּוֹכַב מִיַּעֲקֹב³ דָּרָךְ *a star shall proceed from Jacob, etc.*
2. a. אָז יָשִׁיר-מֹשֶׁה⁴ *then sang (proceeded to sing) Moses. [answering him.*
מֹשֶׁה יָדַבֵּר וְהָאֱלֹהִים יַעֲנֵנוּ⁵ *Moses kept speaking and God kept*
וַיִּמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר⁶ *he found him in a desert land.*
b. וְאֶרְאֶנּוּ וְלֹא עֵתָהּ⁷ *I see him but not now.*
וְכָל-בְּכוֹר בְּנֵי אֶפְדָּה⁸ *but all the first-born of my sons I redeem.*
וְשִׁפְתֵי חֲכָמִים תִּשְׁמֹרִם⁹ *the lips of the wise preserve them.*
c. עַתָּה תִּרְאֶה אֲשֶׁר אֶעֱשֶׂה¹⁰ *now thou shalt see what I shall do.*
מָחָר יַעֲשֶׂה יְהוָה הַדָּבָר הַזֶּה¹¹ *to-morrow Yahweh will do this thing.*
מִכָּל עֵץ-הַגָּן אָכַל תֹּאכַל¹² *from every tree of the garden thou*
mayest eat.
בְּעֵבוֹר תִּהְיֶה-לִּי לְעֵדָה¹³ *that they may be to me for a testimony.*

The Hebrew has, strictly speaking, *two* tenses. These, however, do not correspond to the tenses of the Indo-European languages. The following general statements, based chiefly on the examples cited above, although also in part upon a larger induction, will present, briefly, the peculiarities of the Hebrew tenses:

1. The *Perfect*, used alike of actions or states belonging to the sphere of the past, present, or future, represents the action or state as actually completed (finished), or as conceived of by the writer or speaker as completed. Hence it may be used

¹ Gen. 3:16.

⁵ Ex. 19:19.

⁸ Ex. 13:15.

¹¹ Ex. 9:5.

² Ruth 1:12.

⁶ Deut. 32:10.

⁹ Prov. 14:3.

¹² Gen. 2:16.

³ Num. 24:17.

⁷ Num. 24:17.

¹⁰ Ex. 6:1.

¹³ Gen. 21:30.

⁴ Ex. 15:1.

a. Of actions belonging to the *past*, and so finished.

b. Of actions or states in the *present*, but regarded as finished.

c. Of actions or states that are yet to happen, but which, for the sake of effect, the writer or speaker describes as having actually taken place or existed.

2. The *Imperfect*, used alike of actions or states belonging to the sphere of the past, present or future, represents the action or state as actually incomplete (unfinished), or as conceived of by the writer or speaker as incomplete. Hence it may be used

a. Of actions belonging to the *past*, but regarded by the writer as incipient or frequentative.

b. Of actions in the *present*, regarded as happening or likely to happen.

c. Of actions in the *future*, and so, whether the idea be that of mere futurity, or of possibility, obligation, purpose or condition, in the strictest sense *unfinished*.

GENERAL REMARKS.

(1) The tense, therefore, has in itself no indication of the *order* of time; it merely assigns to the action or state a given characteristic, viz., completeness, or incompleteness. The *order* of time, i. e., the sphere of time (whether past, present, or future) of each action or state must be determined from the context.

(2) The Imperfect may perhaps better be described as representing an action as *coming*, or *becoming*, i. e., as in movement. The Perfect, on the other hand, is the tense of *rest*. The former represents the thing as *doing*, the latter represents it as *done*.

(3) The names "Past" and "Future" not only fail to convey the true meaning of the tenses, but carry with them an entirely false conception. The names "Aorist" and "Subsequent" are far better;¹ yet also they fail to cover the respective usages of these tenses. The terms "Perfect" and "Imperfect," while not entirely satisfactory, seem, upon the whole, to be the best. They are, however, to be used in the sense described, viz., "finished," "unfinished."

(4) No effort to translate literally the Hebrew tenses will be successful. It is incorrect to say, e. g., that the literal rendering of Gen. 2:5 is *and a mist will go up*, etc. The future idea is no more a necessary element in the *Imperfect* tense than in the *Perfect*. Every attempt to follow rigidly the so-called past and future rendering will fail.

¹ Suggested by Prof. Wm. G. Ballantine, D. D., in October *HEBRAICA*, 1885, pp. 53-55.

(5) This peculiarity often appears also in the Greek, e. g., *πεῖσαι* differs from *πεῖθειν*, and *μὴ πείσης* from *μὴ πείθε* not as to the sphere of time to which they belong, but as to the character of the act. Both are indefinite as to date; the former, however, is momentary, the latter, continuous.

(6) The distinction indicated by the tenses is not necessarily a real one. It may exist only in the mind of the writer or speaker. He is at liberty, therefore, upon one occasion to describe the action as it really is, upon another, as he for any reason may conceive it to be. Still further, in describing events belonging to the past he may either represent them as they really are, viz., *finished*, or he may, for the sake of rhetorical effect, represent them as taking place before his eyes. In the same series, one event may be described in one way, the second in the other way. In the representation of events belonging to the sphere of the future, the same liberty may be exercised. At times this is puzzling; but, in most cases, the context is a sure guide.

(7) There is danger, of course, that in our effort to analyze the various possible uses of the tenses, we may force into them some significations which they were never intended to convey. Prof. Driver, however, has truly said: "In itself the Perfect (for example) enunciates simply the completion of an act: it is by way of accommodation to the usage of another language that, eliciting its special force from the context, we make the meaning more definite by exhibiting it explicitly, as occasion demands, under the form of an aorist, a perfect, or a present."

17. THE PERFECT, USED OF PAST EVENTS.

1. **אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ**¹ *God created the heaven and the earth.*
וְכוּשׁ יָלַד אֶת-נִמְרוֹד² *and Cush begat Nimrod.*
- **וּבְנֵי יִשְׂרָאֵל פְּרוּ**³ *and the children of Israel were fruitful.*
שָׁלֹשׁ שָׁנִים מָלַךְ בִּי⁴ *three years reigned he in Jerusalem.*
2. **עָזְבוּ אֶת-יְהוָה**⁵ *they have forsaken Yahweh.*
לָמָּה נָפְלוּ פָנֶיךָ⁶ *why hath thy countenance fallen?*
וְאִשָּׁר שָׂתוּ עָלַי⁷ *who have set themselves against me.*
מִלְּאוּ מַתְּנֵי חִלְחָלָה⁸ *my loins have become (= are) full of anguish.*
3. **אֶת-שׁוֹר מִי לָקַחְתִּי**⁹ *whose ox have I taken?*
אִם-עָשִׂיתִי זֹאת¹⁰ *if I have (ever) done this.*

¹ Gen. 1:1.

⁴ 1 Kgs. 15:2.

⁷ Ps. 3:7.

⁹ 1 Sam. 12:3.

² Gen. 10:8.

⁵ Isa. 1:4.

⁸ Isa. 21:3.

¹⁰ Ps. 7:4.

³ Ex. 1:7.

⁶ Gen. 4:6.

- לֹבֹה־לִּבּוֹ נָתַתָּה לוֹ¹ *thou hast given him the desire of his heart.*
 4. מִלְאֲכָתוֹ אֲשֶׁר עָשָׂה² *his work which he had made.*
 חָטְאֵתֶם לַיהוָה אֱלֹהֵיכֶם³ *ye had sinned against Yahweh your God.*
 לֹא אָכַל לֶחֶם⁴ *for he had not eaten bread.*

The Perfect, designating that which is finished, is used of past events. Here may be distinguished,

1. The *historical* perfect (employed in simple narration), which denotes an action or state completed at or during a particular period in the past. This period, long or short, is fixed by the context. There is no reference to other events.

2. The *present* perfect (or Greek perfect), which denotes an action (not a state) completed in the past, but viewed in relation to the present; in other words, an action resulting in a state.^{a b}

3. The *indefinite* perfect, which denotes an action completed at some point in the past, which "the speaker is not able or desirous to specify more closely."^c

4. The *pluperfect*, which denotes a finished action, viewed in relation to some other past action, either already mentioned, or yet to be mentioned.

REMARKS.

(a) This perfect is frequently to be rendered as a present, though the past should be used wherever it is possible.

(b) The difference between this and the historical [perfect is an important one. The whole interpretation of a passage will turn on the choice made.

(c) While the exact moment is not specified, the limits within which it must fall are often seen from the context.

REFERENCES FOR STUDY.

Gen. 1:31; 19:28; 20:18; 34:5.....	4	Isa. 5:24 b.....	2
Gen. 25:30; 32:11; 49:30 f.....	1	Isa. 6:6.....	4
Gen. 32:11.....	2	Jer. 2:11 a.....	3
Ex. 2:18; 4:22 (אָמַר).....	3	Ps. 2:1; 5:11; 16:6; 17:5; 22:2; 31:15;	
Ex. 12:40.....	1	88:7-10.....	2
Num. 9:23.....	1	Ps. 3:8; 44:2.....	3
Num. 22:33.....	4	Ps. 30:3; 40:8; 44:3 f.....	1
Deut. 2:14.....	1	Ps. 48:4.....	2
Judg. 6:28.....	4	Job 4:3; 9:4; 37:20.....	3
2 Sam. 18:18.....	4	Job 19:18-20.....	2

¹ Ps. 21:3.

² Gen. 2:2.

³ Deut. 9:16.

⁴ 1 Sam. 28:20.

18. THE PERFECT, USED OF PRESENT EVENTS.

1. אֶל־יְהוָה יָרִי אֶל־הַרְמָתִי¹ *I lift up my hand to Yahweh.*
 וְאֵתוֹ צִוִּיתִי לְהִיּוֹת נָגִיד² *and him I appoint to be prince.*
 וְעַתָּה שִׁלַּחְתִּי אִישׁ־חָכָם³ *and now I send a wise man.*
2. לֹא יָדַעְתִּי⁴ (*I have perceived = I have come to know =*) *I know not.*
 וְזָכַרְנוּ אֶת־הַדָּגָה וְגו'⁵ *we remember the fish, etc.*
 קִטְנֵנְתִּי מִכָּל הַחֲסָדִים⁶ *I am too small for all the mercies, etc.*
3. יָדַע שׁוֹר קִנְהוֹ⁷ *an ox knoweth his owner.*
 יָבֵשׁ חֲצִיר נָבֵל צִיץ⁸ *grass withereth, flower fadeth.*
 מִשָּׁמַיִם הִבִּיט י' רָאָה אֶת־⁹ *from heaven Y. looks down; he sees, etc.*

The Perfect, as designating that which is *finished*, is used of events which, indeed, are regarded as completed, yet sustain so close a relation to the present as in many cases to be regarded as belonging to the sphere of the present. Here belong,

1. The *perfect of the immediate past*, which denotes an action finished at the moment or *just before* the moment of speaking, and is generally best rendered by our present.

2. The *stative perfect*, used of verbs expressing a physical or mental state (see *Elements*, § 58. Note 3);^{a b} here the state or condition is one which, although entered into in the past, or the result of some past activity, is regarded as existing at the time of speaking, and is, consequently, best rendered by the present.^c

3. The *perfect of experience*, used to express truths which have been established by experience, and, hence, generally accepted.^{d e}

REMARKS.

(a) Compare the Latin *novi, memini*, and the Greek *οἶδα*.

(b) The most common verbs in this class will be found below in the "References for Study."

(c) It is not to be supposed that the Perfect of these verbs is limited to this usage. They may have, according to the demands of the context, the other uses of the perfect.

(d) With this use of the Perfect may be compared the *gnomic aorist* of the Greek.

(e) The Imperfect is likewise employed to express general truths, but from a different point of view (§ 21. 3).

¹ Gen. 14:22.

⁴ Gen. 4:9.

⁶ Gen. 32:11.

⁸ Isa. 40:7.

² 1 Kgs. 1:35.

⁵ Num. 11:5.

⁷ Isa. 1:3a.

⁹ Ps. 33:13.

³ 2 Chron. 2:12.

REFERENCES FOR STUDY.

Gen. 21:26; 27:9.....2	Ps. 7:16; 15:3-5; 24:4; 33:13; 34:11; 37:23;
Ex. 10:3 (מֵאֵן).....2	39:12; 84:4.....3
Sam. 2:1 (שָׁמַח).....2	Ps. 25:2 (בִּטַח).....2
Sam. 2:3-5.....3	Ps. 92:6 (גָּרַל).....2
1 Sam. 17:10.....1	Ps. 104:24 (רֹבֵב מֵלֵא).....2
2 Sam. 16:4; 17:11; 19:30.....1	Ps. 144:4 (דָּמָה).....2
Isa. 40:8, 23.....3	Prov. 11:2, 8; 22:12 f.....3
Isa. 55:9 (נָבִיא).....2	Prov. 20:9 (טָהַר).....2
Ps. 5:6 (שָׁנַא).....2	Job 10:15 (צָרַק).....2
Ps. 7:2 (חָכָה).....2	Ruth 1:12 (וּקִין).....2

19. THE PERFECT, USED OF FUTURE EVENTS.

1. הַשָּׂדֶה נִתַּתִּי לָךְ¹ *the field I give (= will give) thee.*
 הַלְזַרְעָה נִתַּתִּי אֶת-הָא' הַזֹּאת² *to thy seed I will give this land.*
 יִדְרַעַתִּי כִי הוֹשִׁיעַ י'³ *I know that Yahweh will save.*
2. a. לָכֵן נָלְהָ עִמִּי⁴ *therefore my people shall go into captivity.*
 כּוֹכַב מִיַּעֲקֹב⁵ דָּרַךְ *a star shall proceed from Jacob, etc.*
 הָעַם רָאוּ אֹר גָּדוֹל⁶ *the people... shall see a great light.*
- b. וְהִחַלף בִּיהוּדָה שָׁטַף וְעָבַר עַד-צְוֹאֵר יַגִּיעַ⁷ *and he shall sweep onward into Judah; he shall overflow and pass through; he shall reach even to the neck.*
 לֹא יִהְיוּ אֹרֶם חֹשֶׁךְ הַשָּׁמַיִם⁸ *for the stars of heaven... shall not give their light, the sun shall be darkened, etc.*
- c. וְלֹא יִשְׁחִיתוּ... בִּי-מִלְאָה הָאָרֶץ דַּעַה אֶת-י'⁹ *and they shall do no harm... for the earth shall be filled with the knowledge of Y.*
 בִּי-אַרְבוֹת מְפָתְחוּ¹⁰ *for the windows of heaven shall be opened.*
 כּוֹל בְּכִי¹¹ *for Y. shall hear the voice of my weeping.*
3. בִּי-נָתַנְס יְהוָה בְּיָדֵנוּ¹² *for Y. will have given them into our hand.*
 לָךְ כִּי שְׁלַחְהָ יְהוָה¹³ *go, for (then) Y. will have sent thee.* [ten.]
 וּמוֹלְדֶתְךָ אֲשֶׁר-הוֹלְדֶת¹⁴ *and thine issue which thou shalt have begot-*

1 Gen. 23:11.

5 Num. 24:17.

9 Isa. 11:9.

12 1 Sam. 14:10.

2 Gen. 15:18.

6 Isa. 9:1.

10 Isa. 24:18.

13 1 Sam. 20:22.

3 Ps. 20:7.

7 Isa. 8:8.

11 Ps. 6:9 (cf. 10).

14 Gen. 48:6.

4 Isa. 5:13.

8 Isa. 13:10.

יָלְרָה... עַר-עַת¹ until the time when she... shall have brought forth.

4. לֹא הָרַגְתִּי אֶתְכֶם... לֹא הָחַיִיתֶם אוֹתָם... if you had kept them alive, I should not have killed you.

כְּסָרָם הָיִינוּ... הוֹתִיר לָנוּ... כְּלוּלֵי י' צ' הוֹתִיר לָנוּ... except Y. of hosts had left us a very small remnant, we should have been as Sodom, etc.

וְחָטְאתִי... וְחָטְאתִי... אֵם-לֹא הֵבִיאתִי אֵלֶיךָ... if I do not bring him (= shall not have brought) back to thee... then I will bear the blame.

The Perfect, as designating that which is finished, or conceived of as finished, is frequently used of events which belong to the sphere of the future.^a Here are to be noted,

1. The *perfect of certainty*, used of actions in the future, which the speaker or actor has fully determined to perform; this occurs especially in the statement of promises, decrees, and contracts.

2. The *prophetic perfect*, really an extension of the Perfect of *certainty*; this use of the tense portrays boldly and expressively the confidence of the speaker as to the certain occurrence of a yet future event. There may be distinguished,

a. Cases in which the Perfect is the first verb of a series, the remaining verbs being Perfects of a similar character, or Imperfects with a future meaning.

b. Cases in which the series of verbal forms, while composed chiefly of Imperfects, contains here and there a Perfect which has been inserted "to give variety to the scene, or to confer particular emphasis upon individual traits in it."

c. Cases in which the Perfect is used after כִּי in assigning a reason for something which, though still future, is deemed *certain*.

3. The *future-perfect*, which denotes a finished action, viewed in relation to some other action still in the future.^b

4. The *conditional perfect*, used in certain forms of conditional sentences (§ 48. 6, 7), in which the fulfillment or non-fulfillment of the condition is thus vividly expressed.^{c d}

REMARKS.

(a) The ease with which the Hebrew writer passed from one tense to the other is paralleled only by the difficulty which the modern translator finds in expressing the force of the change.

(b) The auxiliaries *shall have*, or *will have* do not always furnish the best rendering of this construction, there being many cases in which, especially after conjunctions,

¹ Mic. 5:2.

² Judg. 8:19.

³ Isa. 1:9.

⁴ Gen. 43:9.

the ordinary rendering (*has* or *have*) is entirely sufficient; e. g., לִי נִרְאָה (Isa. 16:12; Gen. 28:15; 2 Kgs. 4:24).

(c) That the Perfect may also be used to express a *wish*, i. e., as a Precautive, is claimed by some grammarians. In accordance with this usage, the following passages are by some explained: Isa. 26:15; 43:9; Ps. 4:2; 7:7; 10:16; 22:22; 31:6; 57:7; 71:3; 116:16; Job 21:16; 22:18, and a few others. But expositors do not agree on the cases in which this force exists; and nearly every case cited by any writer can be satisfactorily explained in another way.

(d) Of interest, likewise, are those cases in which the Perfect is used in interrogation (1) after such phrases as עַד כִּתִּי *till when?* עַד אֲנִי *up to where?* e. g., Ex. 10:3; Ps. 80:5; and (2) where the speaker desires to represent a thing as highly improbable; e. g., Gen. 18:12; 21:7; Deut. 5:23; Judg. 11:13.

REFERENCES FOR STUDY.

Gen. 17:20.....1	Isa. 46:1 f..... 2a.
Gen. 30:13..... 2c.	Isa. 60:1..... 2c.
Ex. 12:17..... 1	Jer. 2:26; 13:26..... 2a.
Lev. 26:44..... 1	Jer. 25:38..... 2b.
Num. 32:19..... 1	Jer. 28:2..... 2a.
Deut. 28:45, 62..... 3	Jer. 31:14..... 1
Judg. 14:18..... 4	Jer. 46:14-16..... 2a.
Judg. 15:3..... 1	Joel 2:10; 4:15..... 2b.
1 Sam. 1:23..... 3	Amos 5:2..... 2a.
1 Sam. 15:2..... 1	Mic. 1:9, 12, 16..... 2c.
1 Sam. 25:34..... 4	Zeph. 1:11..... 2c.
2 Sam. 5:24..... 3	Zech. 9:5..... 2c.
1 Kgs. 3:13..... 1	Zech. 11:2..... 2c.
Isa. 6:5..... 1	Ps. 7:13; 11:2..... 2b.
Isa. 9:1-6; 10:28-31..... 2a.	Ps. 22:22, 30..... 2a.
Isa. 11:8; 13:10..... 2b.	Ps. 28:6..... 2c.
Isa. 16:12..... 3	Ps. 30:12; 36:13..... 2a.
Isa. 16:8, 9..... 2c.	Ps. 41:4..... 2a.
Isa. 16:10; 18:5..... 2b.	Ps. 56:14..... 2c.
Isa. 21:1..... 2a.	Ps. 59:17..... 3
Isa. 23:1, 4, 14..... 2c.	Ps. 71:24..... 2c.
Isa. 24:4-12..... 2a.	Ps. 73:15..... 4
Isa. 25:8..... 2b.	Ps. 85:11..... 2a.
Isa. 34:2..... 2c.	Ps. 94:17..... 4
Isa. 43:20..... 1	Ruth 4:3..... 1

20, THE IMPERFECT, USED OF PAST EVENTS.

1. a. יוֹם אֲוִלְדִּי בּוֹ יִאֲבֵד ¹ *perish the day on which I was born.*

תְּהִמַּת יַבְסִימוֹ ² *the depths covered them.*

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר ³ *he found him in a desert land.*

¹ Job 3:3.

² Ex. 15:5.

³ Dt. 32:10.

b. *אז ישיר-מישה*¹ then sang (proceeded to sing) Moses.

*וְכֹל שִׁיחַ הַשָּׂדֶה טָרָם יְהִי בָא*² and no shrub of the field was yet in the earth.

*אז ימלא שְׁחוֹק פִּינוּ*³ then our mouth was filled with laughter.

2. *וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה*⁴ and so he did year by year. [throng.

*בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרַגְשׁ*⁵ we used to go to the house of God in a

*חֶרֶב שְׂאוֹל לֹא תָשׁוּב רִיקָם*⁶ Saul's sword never returned empty.

The Imperfect, designating that which is *unfinished* (developing, moving), is used of events which belong to the sphere of the *past*. Here may be distinguished:^a

1. The *incipient* (strictly so called) *imperfect*, which represents the action so designated as *beginning* or *in movement*. This usage,

a. Is most common in poetic and prophetic diction, when, presenting the action in the most vivid and lively manner, it is equivalent to our *historical present*.^{b c d}

b. Is common in prose with certain particles which mark the point in the past at which the action described was still uncompleted. These particles are *אז* then, *טָרָם, בְּטָרָם* not yet.^e

2. The *frequentative imperfect*, used to express repeated acts, habits or customs.^{f g h}

REMARKS.

(a) Certain exceptional cases of the Imperfect used of past time are Gen. 37:7; Ex. 8:20; Deut. 32:35; 2 Sam. 15:37; 23:10; 1 Kgs. 7:8b; 21:6; 2 Kgs. 13:20; Jer. 52:7; Ezek. 9:4; Job 6:17; Ps. 56:4.

(b) This Imperfect is frequently used in poetry immediately after a Perfect, to indicate the "rapid and instantaneous manner in which the second action is conceived as following the first," e. g., Ex. 15:12, 14; Hab. 3:10; Ps. 37:14f.; 74:14; 77:17.

(c) Just as a prophetic Perfect may be inserted in a series of Imperfects (§ 19. 2. b), so an Imperfect may be inserted in a series of Perfects, and the description thus be rendered more lively and forceful, e. g., Isa. 9:10; Joel 2:3 ff.; Nah. 2:5.

(d) This Imperfect is also frequently used in *descriptions* instead of the more commonly employed participle, e. g., Gen. 2:10; and in circumstantial clauses, e. g., 2 Sam. 15:37.

(e) *אז* is found sometimes with the Perfect; *טָרָם* also, but rarely; e. g., Gen. 4:26; 24:15; Ex. 4:26; 15:15; 1 Sam. 3:7a; Ps. 90:2.

(f) The frequentative use of the Imperfect has its origin as follows: the Imperfect characterizes an action or state as uncompleted. The action thus characterized, may, indeed, be one which has not begun; but, *if begun*, and in the sphere of the past, it must, unless it be a continuous action, be one which is *repeatedly exercised*. A mere continuous action (see *h* below) is expressed by the Participle.

¹ Ex. 15:1.

³ Ps. 126:2.

⁵ Ps. 55:15.

⁶ 2 Sam. 1:22.

² Gen. 2:5.

⁴ 1 Sam. 1:7.

(g) The incipient and frequentative Imperfect denote actions which are unfinished; they differ, however, in that the former is used only of single acts, the latter of several.

(h) The difference between the usage of the Participle and Imperfect is important: the former represents an action as *continuing without interruption*; the latter as *occurring repeatedly*. In many cases the difference may be difficult to perceive; a close study, however, will invariably show that there is a distinction, it being impossible to substitute one for the other without a change of meaning. "While the Imperfect multiplies an action, the Participle prolongs it; the one presents a series of units, the other, a continuous line."* Cf. Gen. 29:2; 1 Sam. 2:13 f.; 1 Kgs. 10:22.

REFERENCES FOR STUDY.

Gen. 2:10.....	1a.	1 Kgs. 3:4; 5:28.....	2
Gen. 6:4.....	2	Isa. 1:21.....	2
Gen. 19:4; 24:45.....	1b.	Isa. 6:2.....	1a.
Gen. 30:38; 31:39.....	2	Isa. 7:23.....	2
Ex. 1:12.....	2	Isa. 23:7.....	2
Ex. 15:6, 7, 15.....	1a.	Isa. 26:11.....	2
Ex. 19:19.....	2	Isa. 43:17.....	1a.
Num. 9:16-23.....	2	Isa. 45:4.....	1a.
Num. 23:7.....	1a.	Isa. 51:2.....	1a.
Deut. 32:16, 17.....	2	Hab. 3:3, 7.....	1a.
Josh. 8:30; 10:12; 22:1.....	1b.	Ps. 7:16.....	1a.
Josh. 23:10.....	2	Ps. 18:4, 7, 21.....	1a.
Judg. 2:1.....	1a.	Ps. 30:9.....	1a.
Judg. 2:18.....	2	Ps. 42:5.....	2
Judg. 5:8, 26, 29.....	1a.	Ps. 69:5.....	1b.
Judg. 6:5.....	2	Ps. 95:10.....	2
1 Sam. 2:22.....	2	Ps. 99:6 f.....	2
1 Sam. 3:3, 7b.....	1b.	Ps. 104:6-8.....	1a.
1 Sam. 9:9.....	2	Job 4:12; 10:10 f.....	1a.
2 Sam. 15:37.....	1a.		

21. THE IMPERFECT, USED OF PRESENT EVENTS.

1. לֵאמֹר מֶה-תִּבְקֶשׁ¹ saying: What art thou seeking?

הִנֵּה תִרְאוּ אִישׁ מִשְׁתַּגֵּעַ² so, ye see (the) man is mad.

יִתְיַצְּבוּ מַלְכֵי-אֶרֶץ³ kings of the earth set themselves.

2. "עַל-כֵּן יֵאמַר וְגו'⁴ therefore it is said, etc.

וְכָל-בְּכוֹר בְּנֵי אֶפְרָה⁵ and all the first-born of my sons I redeem.

נַפְשִׁי יִשׁוּבֶב יִנְחֵנִי⁶ my soul he restoreth, he guideth, etc.

אֵת-יְרֵאֵי יְהוָה יִכְבֹּד⁷ those who fear Yahweh, he honoreth.

* Driver's *Use of the Tenses in Hebrew*, 1881, pp. 41, 42.

¹ Gen. 37:15.

² Ps. 2:2.

⁵ Ex. 13:15.

⁷ Ps. 15:4.

² 1 Sam. 21:15.

⁴ Gen. 10:9

⁶ Ps. 23:3.

3. כַּאֲשֶׁר תַּעֲשִׂינָהּ הַדְּבָרִים¹ *just as bees do.*
 הָאָדָם יִרְאֶה לְעֵינָיו וַיִּירָא לְלֵבָב² *man looketh on the appearance, but Y. looketh on the heart.*
 הַדְּלֵת תִּסּוּב עַל-צִירָהּ³ *the door turneth on its hinges.*
 אִישׁ-דָּמִים . . . יִתְעַב יִי⁴ *the bloody man Y. abhorreth.*
4. בְּנֵימִין זֶאֵב יִטְרַף⁵ *Benjamin is a ravening wolf.* [man?
 מִי-אַתָּה וַתִּירָאֵי מֵאֲנֹשׁ יָמוּת⁶ *who art thou that thou fearest mortal*

The Imperfect, as designating that which is *unfinished* and so *developing* and *moving*, is used of actions or states which belong to the sphere of the *present*. Here we may, for convenience, distinguish,

1. The *incipient* (strictly so called) *imperfect*, which gives more *force* and *vividness* to the action, or represents it as taking place (or beginning to take place), while the words are being spoken.^a

2. The *definite frequentative*, used of *particular* facts which are accustomed to occur more or less frequently within certain limits of time.

3. The *indefinite frequentative*, used in the statement of facts which may and do occur at any time, and of truths universally admitted.^b

4. The *adjectival imperfect*, coming strictly under the *indefinite frequentative*, which, with an omitted relative, serves to denote a general attribute of the object with which it is connected.

REMARKS.

(a) It is not unusual for such an Imperfect to be found in a series of Perfects, referring strictly to the present, thus rendering the style more vivid, as well as more varied; e. g., Isa. 2:8; 9:10; 10:4, 28. Cf. § 20. R. c.

(b) The use of the Imperfect to express "general truths" is to be distinguished from the similar usage of the Perfect of experience (§ 18. 3). The Imperfect emphasizes the idea that the fact or truth is one liable at any time to occur; the Perfect, that it is a permanent and established one, as shown by past experience. The occasional occurrence of both usages in the same verse is sometimes merely for variety, though frequently very significant. Cf. Ps. 2:1 f.; 5:6; 6:7; 7:13 f.; 22:16; 23:5; 26:4, 5; 38:12; Prov. 4:17; 12:12; 28:1; Job 3:17; 11:20.

REFERENCES FOR STUDY.

Gen. 22:14.....2	Josh. 7:12.....2
Gen. 37:15.....1	Judg. 14:10.....2
Ex. 18:15.....2	1 Sam. 9:6.....2
Num. 24:17.....1	1 Sam. 24:13.....3
Deut. 28:49.....3	2 Sam. 5:8b.....2
Deut. 32:11.....4	Isa. 1:23.....2

¹ Deut. 1:44.
² 1 Sam. 16:7.

³ Prov. 26:14.
⁴ Ps. 5:7.

⁵ Gen. 49:27.

⁶ Isa. 51:12.

Isa. 5:11, 23.....	2	Ps. 1:3, 4, 5, 6.....	2
Isa. 9:2.....	3	Ps. 3:6.....	2
Isa. 14:2.....	2	Ps. 3:7.....	2
Isa. 31:4.....	3	Ps. 11:2.....	2
Isa. 32:6.....	3	Ps. 11:4.....	3
Isa. 40:20.....	4	Ps. 12:3.....	2
Isa. 40:31.....	3	Ps. 16:4.....	2
Isa. 55:13.....	4	Ps. 17:9, 12.....	2
Isa. 62:1b.....	4	Ps. 18:26-28.....	3
Jer. 6:4.....	1	Ps. 42:2.....	4
Hos. 4:11.....	3	Ps. 104:11-17.....	3
Hos. 4:14.....	4	Prov. 10:1, 2, 3, 4.....	3
Hab. 3:9.....	1	Job 5:2.....	3

22. THE IMPERFECT, USED OF FUTURE EVENTS.

1. **כִּי-יִרְאוּ אֶתְךָ הַמִּצְרִים**¹ *when the Egyptians shall see thee.*
בַּמָּה אֲדַע כִּי אִירְשֶׁנָּה² *whereby shall I know that I shall, etc.*
וְהוּא יִהְיֶה פֶרֶא אָדָם³ *and he will be a wild-ass of men.*
וְאִם-הִרַע תִּרְעוּ... תִּסָּפוּ⁴ *but if ye do evil, ye will be swept away.*
2. a. **תִּשְׁמַע חֲלוֹם לְפָתֵר**⁵ *thou canst understand a dream to interpret it.*
יִרְעֵתִי כִי-דַבֵּר יְדַבֵּר הוּא⁶ *I know that he can speak well.*
בְּקָר אֲשֶׁר לֹא-יִסָּפְרוּ⁷ *oxen which could not be counted.*
- b. **מִכֹּל עֵץ-הַגֵּן... תֹּאכַל**⁸ *from every tree... thou mayest eat.*
יָשׁוּב הַרְצִיחַ⁹ *the murderer may return.* [thou shalt eat.]
3. a. **עַל-גִּחְוֹנֶךָ תִּלְךְ וְעָפָר תֹּאכַל**¹⁰ *upon thy belly thou shalt go and dust*
לֹא תִרְצַח... לֹא תִנָּגֵב¹¹ *thou shalt do no murder... thou shalt not*
- b. **וְאַתָּה תִּמְשָׁל-בּוֹ**¹² *but thou shouldst rule over him.* [steal.]
וְאַנְכִי... אֲשִׁב עִם-הַמֶּלֶךְ¹³ *and I ought to sit with the king.*
הַכְּמוֹת נָבַל יָמוּת אַבְנֵר¹⁴ *was Abner to die as a fool dieth.*
- c. **דַּבֵּר-נָא עִבְדֶּךָ**¹⁵ *let now thy servant speak.*
- d. **אַל-יַחֲטֵא הַמֶּלֶךְ בְּעַבְדִּי**¹⁶ *let not the king sin against his servant.*
לָמָּה תִּכֶּה רֵעֶךָ¹⁷ *why shouldst thou smite thy neighbor?*
מִי אֲנִי כִי אֵלֶךְ¹⁸ *who am I that I should go?*

1 Gen. 12:12.

2 Gen. 15:8

3 Gen. 16:12.

4 1 Sam. 12:25.

5 Gen. 41:15.

6 Ex. 4:14.

7 1 Kgs. 8:5.

8 Gen. 2:16.

9 Num. 35:28.

10 Gen. 3:14.

11 Ex. 20:14.

12 Gen. 4:7.

13 1 Sam. 20:5.

14 2 Sam. 3:33.

15 Gen. 44:18.

16 1 Sam. 19:4.

17 Ex. 2:13.

18 Ex. 3:11.

4. a. *קָחוּ לָכֶם תֵּבַן מֵאֲשֶׁר תִּמְצְאוּ*¹ *take for you straw whence ye may find it.* [brother.]

*רוֹצֵחַ אֲשֶׁר יִרְצַח אֶת-רֵעֵהוּ*² *the murderer who might slay his*

b. *אִם-תִּתֶּן-לִי אֶת-חֲצִי בֵיתְךָ לֹא אָבִיא עִמָּךְ*³ *if thou wouldst give me half thy house, I would not go in with thee.*

*אִם-יֹבֵל אִישׁ לְמִנּוֹת אֶת-עֹפֶר הָאָרֶץ גַּם זֶרַעַךְ יִמְנָה*⁴ *if a man could number the dust of the earth, thy seed also could be numbered.*

c. *אֲשֶׁר לֹא יִשְׁמְעוּ*⁵ *that they may not understand.*

*לְמַעַן אֲשֶׁר לֹא-יִקְרַב*⁶ *that there may not come near.*

*יָפֵן-יִשְׁלַח יָדוֹ*⁷ *lest he put forth his hand.*

The Imperfect, as designating that which is unfinished, finds its fullest and largest use in describing events which are yet within the sphere of the future. Here we may distinguish :

1. The *future imperfect*, corresponding to our *future*. This is merely an extension of the *incipient Imperfect* (§§ 21. 1; 22. 1), since future actions are conceived of as events which are to *begin* at some future time.^a

2. The *potential imperfect*, which denotes

a. *Possibility and capability*, usually best expressed by the auxiliaries *can, may*, or if the action is viewed from the stand-point of the past, by *could, might*.

b. *Permission and concession*, to be rendered in the same way.^b

3. The *imperative imperfect*, used in presenting ideas which are also expressed by the Imperative, or which are practically equivalent to those expressed by the Imperative :—

a. *Command, prohibition*; the latter may be expressed *only* by the Imperfect, the Imperative never being used with a negative (§ 24. 1. a.).

b. *Obligation, necessity*; the exact rendering in these cases must be determined by the demands of the context, e. g., *I must sit, I ought to sit, I am to sit, I should sit*.

c. *Entreaty, deprecation*; these may be distinguished from *command*, and *prohibition*, by noting the position of the speaker and his relation to the person or persons addressed. With this belongs the use of the Imperfect in

¹ Ex. 5:11.

² 1 Kgs. 13:8.

⁵ Gen. 11:7.

⁷ Gen. 3:22.

² Deut. 4:42.

⁴ Gen. 13:16.

⁶ Num. 17:5.

d. Questions implying *deprecation* or *entreaty*,^{c d} or perhaps only greater courtesy than would have been expressed by the Perfect.^e

4. The *subjunctive imperfect*; under which may be classified loosely three or four general usages:

a. In expressions of *indefiniteness* and *uncertainty* (compare § 23. 2, above);

b. In certain forms of conditional sentences (§ 48. 4, 7. a);

c. In *final* sentences after conjunctions, e. g., **לְמַעַן**, **כְּעֵבוֹר** (§ 47. 4. b).^f

REMARKS.

(a) It may be sufficient to say that the Imperfect is used to denote future events because they are in the strictest sense incomplete.

(b) The cases belonging under the *potential* Imperfect are to be regarded as *Indicatives*, since they express independent ideas (cf. § 23. 4. a).

(c) Compare Josh. 9:8 and Gen. 16:8.

(d) After **לְמַעַן**, **אֵיךְ**, **מְדוּעַ**, **לְמַה**.

(e) Compare the use of the Perfect in Gen. 40:15; Isa. 43:22.

(f) On the use of the Imperfect with **י** to express purpose, see § 24. 1. e, and 2. d.

REFERENCES FOR STUDY.

Gen. 2:17.....	3a.	1 Sam. 14:44.....	3b.
Gen. 27:4, 10, 19, 25.....	4c.	1 Sam. 21:15.....	3d.
Gen. 42:37.....	2b.	1 Kgs. 3:8.....	2a.
Ex. 3:3.....	3b.	1 Kgs. 8:27.....	2a.
Ex. 5:11.....	4a.	2 Kgs. 12:5.....	4a.
Ex. 5:15.....	3d.	Isa. 1:18.....	1
Ex. 8:23.....	4a.	Isa. 33:14.....	2a.
Ex. 9:19.....	4a.	Isa. 40:30.....	2b.
Ex. 10:26.....	3b.	Isa. 49:15.....	2a.
Ex. 20:3-17.....	3a.	Jer. 24:2.....	2a.
Ex. 21:12.....	3a.	Hos. 2:1.....	2a.
Ex. 22:26.....	3b.	Ps. 5:8.....	2a.
Num. 11:12.....	3d.	Ps. 8:5.....	3d.
Num. 15:14.....	3a.	Ps. 15:1.....	2a.
Num. 23:8.....	3b.	Ps. 18:30.....	2a.
Num. 32:11.....	3a.	Ps. 27:3.....	4b.
Num. 35:33.....	2a.	Ps. 30:6.....	2b.
Num. 36:7, 9.....	3a.	Ps. 32:8.....	3b.
Dt. 5:22.....	3d.	Ps. 44:21 f.....	4b.
Dt. 12:11.....	1	Job 4:19.....	2a.
Dt. 32:29.....	4b.	Job 7:17.....	3d.
Judg. 17:9.....	3d.	Job 8:11.....	2a.
Judg. 19:17.....	3d.	Job 38:31.....	2a.

23. THE JUSSIVE, IMPERATIVE AND COHORTATIVE.

1. a. וַיֹּאמֶר א' יְהי-אור¹ and God said: Let there be light.
 כְּבֹד אֶת-אֲבִיךָ וְאֶת-אִמְךָ² honor thy father and thy mother.
 תִּשְׁמַט יָדְךָ³ let thy hand release it.
 וְדָם נָקִי אַל-תִּשְׁפְּכוּ⁴ and shed not innocent blood.
- b. יִגַּל יַעֲקֹב⁵ Jacob will (be permitted to) rejoice.
 יִרְא פָרַעַה אִישׁ⁶ let Pharaoh look out a man.
 וַיֹּאמֶר לוֹ רוּץ⁷ and he said to him: Run.
 יִבְקְשׁוּ לְאֲרָנִי הַמֶּלֶךְ גַּעֲרָה⁸ let them seek for my lord. . . a maiden.
- c. שֹׁפֵטוּ-נָא בֵינִי וּבֵין כַּרְמִי⁹ judge now between me and my vineyard.
 אַל-נָא יַחַר לְאֲרָנִי¹⁰ let not the Lord be angry.
 יִשָּׁב-נָא עַבְדְּךָ¹¹ let thy servant remain, I pray.
- d. יְבָרְכֶךָ י' מִצִּיּוֹן וְרָאָה בְּטוֹב יְרוּשָׁלַם¹² Yahweh bless thee out of Zion and see thou the good of Jerusalem.
 יִמְטֵר עַל-רְשָׁעִים פְּחִים¹³ upon the wicked, he shall rain snares.
 וְזָאת עֲשׂוּ וְחִיּוּ¹⁴ If ye do this, then ye shall live.
- e. תִּשֶׁת-חֹשֶׁךְ וְיִהי לַיְלָה¹⁵ appoint darkness—then shall be night.
 וַיִּשַׁע לְךָ¹⁶ wait on Yahweh that he may save thee.
2. a. וַיִּגְדַּלְהָ שְׁמֶךָ¹⁷ and I will make great thy name.
 נִלְכָה עַד-כֹּה¹⁸ we will go thither.
- b. אֶגִּילָה וְאֶשְׂמְחָה¹⁹ let me be glad and rejoice.
 וְנִשְׁלַכְהָ . . . וְנִתְקָה²⁰ let us break asunder . . . and cast.
- c. אֶעֱלֶה-נָא וְאֶקְבְּרָה²¹ let me go up, I pray, and bury.
 נִלְכָה-נָא דֶרֶךְ שְׁלֹשֶׁת יָמִים²² we would fain go three days' journey.
- d. וְהֵבִיאתָ לִי וְאֶכְלָה²³ and bring it to me and I will (that I may) eat.
 שְׂאַל מִמֶּנִּי וְאֶתְּנָה²⁴ ask of me that I may give.

1 Gen. 1:3.
 2 Ex. 20:12.
 3 Dt. 15:3.
 4 Jer. 7:6.
 5 Ps. 14:7.
 6 Gen. 41:33

7 2 Sam. 18:23.
 8 1 Kgs. 1:2.
 9 Isa. 5:3.
 10 Gen. 18:30.
 11 Gen. 44:33.
 12 Ps. 128:5.

13 Ps. 11:6.
 14 Gen. 42:18.
 15 Ps. 104:20.
 16 Prov. 20:22.
 17 Gen. 12:2.
 18 Gen. 22:5.

19 Ps. 31:8.
 20 Ps. 2:3.
 21 Gen. 50:5.
 22 Ex. 3:18.
 23 Gen. 27:4.
 24 Ps. 2:8.

אִם-אֶדְבָּרָה לֹא-יִחַשְׁךָ כְּאִבִּי וְאֶחְדָּלָה מֵ-מְנִי יְהִלְךָ¹ *though I speak, my grief is not assuaged, and though I forbear, what departeth from me.*

The simple Imperfect, in the majority of instances, is an *indicative*. That it may also be used with the force of an *imperative* or *subjunctive*, has been shown in § 22. 3. There are, however, certain special forms^{a b c d} of the Imperfect, the Jussive and Cohortative, which *always* convey some such force. These forms, it may be said, express "a motion of the will," and hence may be joined together under the head of "voluntative." With the "voluntative" Imperfect, there may be classified for syntactical purposes the *Imperative*. We may distinguish as follows:—

1. The *Jussive*, used of the *second* and *third* persons,^e and the *Imperative*, used only of the second, denote, in general, a strong desire that something should happen.^f They may express

- a. A positive *injunction* or *command*; the Jussive, but not the Imperative, may also express *prohibition*.^{g h i j k}
- b. *Permission* to do a thing, *advice*, or *suggestion*.
- c. *Entreaty*, or simple *petition*.
- d. *Benediction*, *imprecation*, *threatening*.
- e. *Conditional* or *final ideas*.

2. The *Cohortative*, used only of the *first* person^l (sg. or pl.), emphasizes the *direction* of the will, the intention or purpose.^{m n} It is employed, therefore,

- a. To mark a strong determination to do a given thing (expressed by *I will*).
- b. To indicate a self-excitement toward a certain line of conduct (expressed by *let me*).
- c. To express a *wish* or *request*.
- d. In subordinate *final* sentences (cf. 1. e. above), and in conditional sentences (§ 48. R (i)).

REMARKS.

(a) See *Elements of Hebrew*, § 72. 1, 2.

(b) While, therefore, the ordinary form of the Imperfect *may* have the force of an Imperative or Subjunctive, the special forms *must* have that force. In many grammatical forms there is no possible way of distinguishing the ordinary and the special form, e. g., יִקְטֹל may mean *he will kill, he shall kill, let him kill*.

(c) The shortened form of the *Jussive*, corresponding to the Arabic *Jussive*, is accounted for by the fact that the form is one of command and hence pronounced rapidly.

¹ Job 16:6.

(d) The special form of the Cohortative (marked by the syllable $\eta_{\bar{\nu}}$) corresponds to the Arabic *Energetic*, the nature of which is indicated by its name.

(e) A few cases of the Jussive of the first person are found, e. g., Dt. 18:16; 1 Sam. 14:36.

(f) The Jussive and likewise the Imperative are often found in poetry where the ordinary form would have been expected. This anomalous usage is to be explained not upon the supposition that the mood has here lost its original force, but that the poet saw fit, for the sake of vividness and variety, to represent a given act under the form of a command, rather than in the usual manner. Cases of this usage in the second person are found in Ps. 41:3; 65:14; 98:7; 104:19; 114:3-7; Isa. 2:9; 13:2; 23:1, 4; 35:1 f.; 40:3, 9; 54:14; 57:14; 62:10. Cases of the same usage which may be said to be expressive of emotion in the third person, are found in Ps. 11:6; 12:4; 34:6; 50:3; 66:7; 72:8, 13, 16, 17; 85:14; 121:3; Jer. 46:6; 51:3; Zech. 9:5; 10:7.

(g) In prohibition, (1) in the second person, the ordinary Imperfect takes $\aleph^{\bar{\nu}}$ and means *thou shalt not*, the Jussive takes $\aleph^{\bar{\nu}}$ and means *do not*; (2) in the third person, the ordinary Imperfect takes $\aleph^{\bar{\nu}}$ and means *he shall not*, the Jussive takes $\aleph^{\bar{\nu}}$ and means *let him not*; rarely the Jussive takes $\aleph^{\bar{\nu}}$, e. g., $\eta\eta\eta\eta\aleph^{\bar{\nu}}$ Gen. 4:12.

(h) The Cohortative Imperative (*Elements of Hebrew*, § 72.3) emphasizes the earnestness of the request, marking it as especially impressive, e. g., Dt. 26:15; Ps. 6:5.

(i) When several verbal forms expressing *command* would follow in succession, three usages exist: (1) The use of successive Imperatives, e. g., Gen. 1:22; 22:2; Isa. 1:16; (2) the use of the Imperative for the first, and of ordinary Imperfects for the remaining forms, e. g., Dt. 33:7; (3) the use of the Imperative for the first and of the Perfect with Wāw Consecutive for the remaining forms, e. g., Gen. 6:14.

(j) When several successive commands are made, of which one or more are in the first or third persons, the latter must of necessity be expressed by the Imperfect, e. g., Gen. 24:56; Dt. 9:14; Jer. 51:9.

(k) The interchange of the Imperative and the Imperfect (2d pers.), in the expression of command, occurs without perceptible force; the only gain being that of variety.

(l) A few cases of the Cohortative of a third person occur: Isa. 5:19 (twice); Ezek. 23:20; Prov. 1:20; 8:3. In the last three cases it does not seem to have any significance.

(m) Notice is to be taken here of the fact that a form *like* that of the Cohortative occurs frequently with the Wāw Consecutive; it is not to be regarded, however, as a Cohortative; Gen. 32:6; 1 Sam. 2:28 and in all about ninety times.

(n) Cases in which the *volition* indicated by $\eta_{\bar{\nu}}$ is so controlled by outward circumstances as almost to become an involuntary action are found in Ps. 42:5, 10; 55:3, 18; 77:4, 7; Job 10:1; Isa. 38:10; 59:10; Jer. 3:25. Perhaps in some cases the $\eta_{\bar{\nu}}$ cohortative, like the $\eta_{\bar{\nu}}$ directive, has entirely lost its original force, Ps. 88:16; Jer. 4:19, 21.

REFERENCES FOR STUDY.

Gen. 11:3, 7.....	2b.	Gen. 41:34.....	1b
Gen. 12:2.....	1e.	Gen. 50:5.....	2c.
Gen. 12:13.....	1c.	Ex. 10:1, 12, 21.....	1a.
Gen. 13:9.....	2d.	Ex. 23:1.....	1a.
Gen. 13:15.....	2a.	Lev. 10:9.....	1a.
Gen. 22:5.....	2c.	Num. 9:8.....	2a.
Gen. 24:2.....	1c.	Num. 11:13.....	2c.
Gen. 27:7.....	1c.	Dt. 9:27.....	1c.
Gen. 30:23, 31.....	2d.	Dt. 10:1.....	1a.

Deut. 12:20.....2a.	Isa. 1:16.....1a.
Deut. 13:3,14.....2b.	Isa. 1:18.....2b.
Deut. 20:5.....1b.	Isa. 5:3.....1c.
Deut. 28:8; 33:6.....1d.	Isa. 23:1.....1d.
Judges 11:17,19.....2c.	Isa. 41:22,23,26.....2d.
1 Sam. 2:10.....1d.	Mic. 1:8.....2a.
1 Sam. 15:16.....1e.	Hab. 3:17,18.....2d.
2 Sam. 12:8; 17:3.....2d.	Job 6:8-10.....2d.
2 Sam. 16:9; 17:1; 24:14.....2c.	Is. 2:3.....2b.

24. THE IMPERFECT, WITH WAW CONSECUTIVE.

1. a. *וַתֵּלֶךְ הָאִשָּׁה לְדַרְכּוֹ וַתֹּאכַל*¹ *and the wom. went her way and ate.*
*רָאִיתִי א' פָּנִים אֶל-פָּנִים וַתִּנָּצַל נַפְשִׁי*² *I have seen God face to face, and my life has been spared.*
*וַיֵּצֵא בָּא וַיִּזְחַק*³ *and I. had come...and he had gone out.*
- b. *כֹּה אָמַר י' וַתִּמְאַן וַתֹּאמֶר*⁴ *thus saith Y.: (Israel is my son), and I say, (Let my son go), and thou refusest (to let him go).*
*מָה-אָדָם וַתִּדְעֵהוּ*⁵ *what is man, and (yet) thou knowest him.*
*וַיִּבְשׂוּ בָהֶם נִשְׁפָּה בָהֶם וַיִּבְשׂוּ*⁶ *He bloweth upon them, and they wither.*
*מִזְרִיר שְׂאוֹל וַיַּעַל*⁷ *He bringeth down to Sheol, and bringeth up.*
*בּוֹכָה וַיִּתְאַבֵּל*⁸ *he is weeping and mourning.*
*תִּגְרֹשׁ גּוֹיִם וַתַּטְעֵהָ*⁹ *Thou expellest the nations, and plantest it.*
- c. *כִּי-יֵלֵד יֶלֶד-לָנוּ וַתְּהִי הַמְּשָׁרָה עַל-שִׁבְמוֹ וַיִּקְרָא שְׁמוֹ וְגו'*¹⁰ *for to us a child shall be born; and the dominion shall be upon his shoulder, and one shall call his name, etc.*
*נֹצְרִים בָּאִים מֵאַרְצֵי הַמְּרָחֵק וַיִּתְנוּ קוֹלָם*¹¹ *watchmen come from a distance, and shall lift up their voice.*

REMARK.—In reference to the substitution of the Imperfect with Wāw Consecutive for the Perfect, three general statements may be made :

(1) In uninterrupted narrative in which the first verb is a Perfect, or some equivalent of the Perfect, the verbs following are *regularly* in the Imperfect^a with Wāw Consecutive,^b unless they are separated from the conjunction by intervening words.^c

¹ 1 Sam. 1:18.

² Gen. 32:31.

³ Gen. 24:62,63.

⁴ Ex. 4:22,23.

⁵ Ps. 144:3.

⁶ Isa. 40:24.

⁷ 1 Sam. 2:6.

⁸ 2 Sam. 19:2.

⁹ Ps. 80:9.

¹⁰ Isa. 9:5.

¹¹ Jer. 4:16.

(2) The expression for *and-he-called* being, therefore, וַיִּקְרָא , the form קָרָא cannot be used in this sense; see, however, § 26. 2.

(3) From the instances cited above, it will be seen that the introductory verbal form may, under certain circumstances, be an Imperfect, or a Participle; in some cases even a noun is employed, and in others, *no governing word of any kind precedes*.

We may now consider the more important details:

1. The Imperfect with Wāw Consecutive is found, like the Perfect, for which it is a substitute,

a. To describe events or conditions belonging to the sphere of the past (§ 17. 1-4), whether as a historical Perfect, a present Perfect, an indefinite Perfect, or a Pluperfect;^d in these cases it is the continuation of a Perfect.

b. To describe events or conditions belonging to the sphere of the present (§ 18. 1-3), whether as a Perfect of the immediate past, a stative Perfect, or a Perfect of experience; in these cases it is the continuation of a Perfect, or a Participle, or a nominal expression, or even an Imperfect which refers to the present.

c. To describe events belonging to the sphere of the future; it assumes here the usage of the prophetic Perfect (§ 19. 2). Two cases are, however, to be distinguished:

(1) that in which the Imperfect with Wāw Consecutive, having this usage, is preceded by a prophetic Perfect.^e

(2) that in which it is not so preceded; this occurs when the writer desires to introduce a prophetic Perfect for variety, but, at the same time, wishes to connect it with what precedes.^f

REMARKS.

(a) On the form of the Imperfect which is thus used with the Wāw Consecutive, see *Elements of Hebrew*, § 73.

(b) Various theories have been presented in explanation of the form of the conjunction, ׀. Ewald's view, that the vowel and Dāghēs-forte were the relics of some particle like וַי , seems most satisfactory.

(c) For the explanation of the use of the tense in this connection, Professor Driver says: "The Imperfect (from the point of view of the spectator) expresses what in German is called *Eintritt*, and represents action, as *eintretend*—two terms which may be rendered in English by *ingress* and *ingressive*. A succession of events need not invariably be regarded as a mere series of completed and independent wholes: each term may be conceived as having relations with the one preceding it; it may be viewed as *stepping in* after it, as presenting itself to view through an entrance prepared by its forerunner. The date at which the ingress, or entry, is imagined to take place is determined by the ׀, which connects the new event with a point previously

assigned in the narrative: the goal at which it sets out, the starting-point from which it takes its origin, and to which therefore it is *relative*, is fixed at the termination of the action denoted by the preceding verb."—*Hebrew Tenses*, p. 85.

(d) Two comparisons may be considered here with profit: (1) In Assyrian there are two forms of the Imperfect, differing only slightly from each other, and both etymologically connected with the Hebrew Imperfect; of these the first represents an action as continuing, whether in past, present, or future; the second is the usual narrative tense, equivalent to the Greek Aorist, e. g., *iddin* (= *in-din*), the etymological equivalent of יָתַן, always means *he gave*, while יִתֵּן has this meaning only when preceded by a Wāw Consecutive. (2) In Arabic, there are not a few cases in which the Imperfect is used in the sense of an Aorist, e. g., *y a-qum*, the etymological equivalent of יָקוּם, when preceded by the negative adverb *la m* means *he did not stand*; יָקוּם is so translated only when the Wāw Consecutive precedes.

(e) Some assert that an Imperfect with Wāw Consec. may be used as a Pluperfect without any preceding Perfect, e. g., וַאֲקַרְבֵּן, Isa. 8:3; וַיִּבְאוּ, 37:5; but this may well be doubted.

(f) Having introduced his thought by a *prophetic* Perfect, the writer may continue it in one of four ways: (1) by an Imperfect with Wāw Consecutive; (2) by changing abruptly to the Imperfect used in a future sense; (3) by a Perfect, the connective "and" being omitted; (4) by a Perfect, the connective "and" being separated by certain words from the verb.

(g) This is of course rare and limited to prophetic usage; according to Professor Driver (p. 114) the only cases are Isa. 2:9; 5:15f.; 9:10-15; 59:15b-17; Ezek. 28:16; 31:12; Jer. 4:16; 15:6b-7; 51:29; Ps. 64:8-10; 94:23; but some of these are doubtful.

2. a. וַיַּהֲרֹגְהוּ... וַיָּקָם קַיִן¹ and *Cain rose up and slew him.*

וַיָּשְׁבוּ וַיָּבֹאוּ אֶל-בֵּיתָם² and *they returned and came unto their house.*

b. וַאֲחַבְיָא... וַאֲרֵא וַאֲשַׁמְעֵתִי וַאֲתִקוּלָהּ³ *I heard thy voice in the garden, and so was afraid and hid myself.*

וַאֲקַח אֹתָהּ לִי לְאִשָּׁה⁴ and *so I took her to be my wife.*

c. וַיְחִי... וַיִּשְׁמַע עִם קוֹל אֱלֹהִים⁵ *did ever a people hear the voice of God, and yet live?*

וַאֲמַרְתֶּם... וַאֲהַבְתִּי אֶתְכֶם⁶ *I loved you... and yet ye say. [is dead.*

d. וְאִשָּׁה-אֶלְמָנָה אֲנִי וַיְמַת אִישִׁי⁷ *I am a widow, for my husband*
וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר⁸ and *she called his name Moses, and said, etc.*

e. וַיְבָרְכֵהוּ; וַיֹּאמֶר⁹ and *he blessed him; and he said, etc.*

¹ Gen. 4:8.

² Gen. 3:10.

³ Dt. 4:33.

⁷ 2 Sam. 14:5.

² 1 Sam. 1:19.

⁴ Gen. 12:19.

⁶ Mal. 1:2.

⁸ Ex. 2:10.

⁹ Gen 27:23,24.

וַיִּוְסְפוּ... וַיֹּאמֶר אֵלֵיהֶם *and they hated him all the more; and he said, etc.*

f. קָדֵשׁ יִשְׂרָאֵל וַיִּבְחַרְךָ ² *the Holy One of Israel, who hath chosen thee.*

וַיִּרְדּוּ אֲבֹתֵינוּ... הַתְּלָאָה ³ *the travail....how our fathers descended.*

g. וְהָהָמוֹן אֲשֶׁר בְּמַחֲנֵה פְּלִשְׁתִּים וַיֵּלֶךְ הַלּוֹךְ ⁴ *and the sound which was in the camp of the P. (and it) went on continually.*

וַיַּעַן מֵאֶסֶת אֶת-דְּבַר-יְיָ וַיִּמְאַסְךָ ⁵ *because thou hast despised the word of Y., therefore he hath despised thee.*

וַיִּשְׁבְּעוּ וַיִּלְיִנוּ אִם-לֹא יִשְׁבְּעוּ וַיִּלְיִנוּ ⁶ *if they are not satisfied, then they stay all night.*

2. The use of the Imperfect with Wāw Consecutive marks some kind of connection, or relation with that portion of the narrative which precedes. This relation may be that of

- a. *Chronological sequence*; in this case the force is expressed by the simple conjunction *and*.
- b. *Consequence*; in this case the force may be expressed by *and so*.
- c. *Contrast*; in this case the force may be expressed by *and yet*.
- d. *Accessory circumstance*, when something passed over is afterwards brought in; here the force of the conjunction may best be rendered by *for*, or *since*.
- e. *Amplification*, when, after a general statement has first been made, the particulars of the case are added.
- f. *Explanation* of a preceding expression or word; here the conjunction must be rendered by a relative pronoun, or by *that* or *how*.
- g. *Apodosis*, the protasis being either a noun in the nominative absolute (§ 7.), or a complete conditional clause; here the conjunction must either be omitted, or rendered by some such word as *then* or *therefore*.^{a,b,c}

REMARKS.

(a) In quite a number of cases the action expressed by the Imperfect with Wāw Consecutive is really parallel or synchronous with what goes before; e. g., Gen. 5:5; 1 Sam. 14:25b,49; Isa. 39:1; 64:4.

¹ Gen. 37:5,6.

² Isa. 49:7.

³ Num. 20:14,15.

⁴ 1 Sam. 15:23.

⁵ 1 Sam. 14:19.

⁶ Ps. 59:16.

(b) In other cases the Imperfect with Wāw Consecutive introduces an amplification not of any particular preceding verb, but of the entire preceding narrative, considered as a whole; thus furnishing what is practically a parallel account; e. g., 1 Sam. 9:1; 1 Kgs. 7:13.

(c) It is only fair to ask how far some of these usages are to be explained as due to the combining, by a reviser or editor, of two or more distinct narratives into one.

3. a. וַיִּקְרָא א' לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה¹ and God called the light day, and the darkness he called night.

וַיִּבְרָא א' בְּצַלְמֵס א' בָּרָא אֹתוֹ² and God created...., in the image of God created he him.

b. וַיִּרְעַם בַּשָּׁמַיִם י' וַעֲלִיזוֹן יְהוָה קוּלוֹ³ and Y. thundered in the heavens, and the Most High uttered his voice.

כִּי מְלֵאוּ מִקְרָם... וּבְלִרְי נְכָרִים יִשְׁפִּיקוּ⁴ for they are filled from the east, and they strike hands with the children of strangers.

4. וַיְהִי בָּאת הַהוּא וַיֹּאמֶר א'⁵ and it came to pass at that time that Abimelech said.

וַיְהִי מִקֵּץ יָמִים וַיָּבֵא ק'⁶ and it came to pass at the end of days that Cain brought, etc.

וַיְהִי בְיָמֵי אֲמֶרְפֶּל...: עָשׂוּ⁷ and it came to pass in the days of Amraphel...they made war.

וַיְהִי הַשֶּׁמֶשׁ בָּאָה... וַהֲנֵה⁸ and it came to pass the sun had gone down...and behold.

5. בָּהֲרִימִי קוּלִי וְאֶקְרָא⁹ as I lifted up my voice and cried. [me.]

הַצֶּדֶד-צִיר וַיָּבֵא לִי¹⁰ that hath taken venison and brought it to

3. When for any reason one or more words intervene between the Imperfect and its conjunction,

a. In prose, the verb invariably goes back to the Perfect; for the whole force of the construction seems to rest upon the union of the verbal form and the conjunction; but

¹ Gen. 1:5.

² Gen. 1:27.

³ Ps. 18:4.

⁴ Isa. 2:6.

⁵ Gen. 21:22.

⁶ Gen. 4:3.

⁷ Gen. 14:1.

⁸ Gen. 15:17.

⁹ Gen. 39:18.

¹⁰ Gen. 27:33.

b. In poetry, the verb is frequently found still remaining in the Imperfect, thus adding vividness and force to the narrative, in accordance with the principle explained in ‡ 20.1. *a.*

4. Notice is to be taken of the frequent occurrence of the preparatory formula וַיְהִי and *it happened, and it was*, to introduce adverbial and especially temporal clauses. This usage, while not universal, prevails largely in the earlier books. The following verb may be either Imperfect with Wāw Consecutive, a Perfect, or, when the context demands, an Imperfect. Frequently, also, the sentence is resumed by וַיְהִי, or by וְ with the subject of the verb.

5. The Imperfect with Wāw Consecutive is used to continue a sentence introduced by an Infinitive or Participle. This occurs, in contrast with the parallel usage of the Perfect, with Wāw Consecutive (‡25. 5), when that which is described by the Infinitive or Participle is something real or definite, rather than contingent or indefinite.

REFERENCES FOR STUDY.

Gen. 1:5; 3:3,17.....	3a.	2 Sam. 16:13.....	1a.
Gen. 23:20; 31:27.....	2b.	1 Kgs. 2:5; 18:13.....	2f.
Gen. 32:31.....	2c.	1 Kgs. 9:21; 12:17.....	2g.
Gen. 35:3; 49:17b.....	5	1 Kgs. 10:1.....	1a.
Gen. 36:14,22.....	2f.	1 Kgs. 19:10.....	1b.
Gen. 39:18.....	5	2 Kgs. 1:2.....	2d.
Gen. 42:21,22.....	2e.	2 Kgs. 15:1; 18:1.....	4
Ex. 4:22,32.....	1b.	Isa. 2:6.....	3b.
Ex. 40:18.....	2e.	Isa. 5:1,2.....	1a.
Num. 22:11.....	5	Isa. 5:14,15; 5:25; 9:5; 24:6; 31:2; 48:	
Dt. 10:15.....	2b.	20,21.....	1c.
Dt. 17:2,3.....	1b.	Isa. 40:14.....	2b.
Josh. 4:9.....	1b.	Isa. 51:2b.....	3b.
Josh. 8:24.....	5	Isa. 51:12.....	1b.
Josh. 22:17.....	2f.	Jer. 6:19.....	2g.
Judg. 1:35.....	2c.	Joel 2:23.....	1c.
Judg. 5:1; 6:27.....	2e.	Mic. 2:13.....	1c.
Judg. 11:1b.....	2f.	Nah. 1:4,5.....	1b.
Judg. 16:23.....	2d.	Hab. 3:5,16,19.....	3b.
1 Sam. 7:12; 18:11.....	2d.	Mal. 1:2.....	2c.
1 Sam. 8:8; 15:17.....	2f.	Ps. 8:6b; 18:8; 24:2.....	3b.
1 Sam. 28:1,2.....	4	Ps. 22:30.....	1c.
2 Sam. 3:8.....	2c.	Ps. 34:8; 50:17.....	1b.
2 Sam. 11:1; 15:1; 21:1.....	4	Ps. 50:16,5; 92:11.....	2b.
2 Sam. 19:2.....	1b.	Prov. 11:2.....	1b.

25. THE PERFECT, WITH WAW CONSECUTIVE.

1. a. ...וְהִשְׁקָה...וַיַּעֲלֶה¹ וַיֵּאָדַר and a mist used to go up and water the....

הֵם וַיִּלְדוּ לָהֶם...וַיָּבִאוּ בְנֵי הָאֱלֹהִים² the sons of God used to go in....
and they bore to them. [it....

וְהִשְׁקִיתָ תִּזְרַע אֶת-זֶרְעֶךָ³ thou usedst to sow thy seed and water

b. וְעַל-כֵּן יַעֲזֹב אִישׁ...וְרִבֵּק⁴ therefore a man forsakes....and cleaves....

וְתִרְאֵנִי וּבְחַנְתָּ לִּבִּי⁵ thou seest me and triest my heart.

וְהָאֵבֶל הָאֵלֶּם וְאֵמְלֵל כָּל-יֹשֵׁב⁶ the earth mourns, and every inhabitant fainteth.

c. (1) וְאֵלֶּם יִהְיֶה לְגוֹי גָּדוֹל וְנִבְרָכוּ בּוֹ⁷ and Abraham will become a great nation, and (all the nations of the earth) will be blessed in him.

וַיִּשָּׂא אֶת-רֹאשׁוֹ וַיִּשְׂבֵּךְ וַיִּתֵּן כּוֹס-פָּרְעֹה בְיָדוֹ⁸ he will lift up thy head and restore thee, and thou wilt place the cup of Pharaoh in his hand.

וְנִבְּוֶן יְהִי הַר...בְּרֹאשׁ הַהָרִים וְנִשָּׂא וְנִגְהָרוּ...כָּל-הַגּוֹיִם⁹ the mountain....will be established at the top of the mountains, and will be lifted up...., and all nations will flow.

וַיְבָרֵךְ אֹתוֹ וַהֲפִרְתִּי...וְהִרְבִּיתִי¹⁰ I will bless him and make him fruitful and multiply him.

וְהִנְנִי מְבִיא אֶת-הַמַּבּוּל...וְהִקְמַתִּי¹¹ behold, I am going to bring the flood...., but I will establish, etc.

(2) וְהָיוּ מְאֹרוֹת...וְהָיוּ¹² let there be luminaries...and let them be.

וַיֵּלְכוּ וַיִּקְשְׁשׁוּ לָהֶם תֵּבֵן¹³ let them go and gather themselves straw.

¹ Gen. 2:6.

² Gen. 6:4.

³ Deut. 11:10.

⁴ Gen. 2:24.

⁵ Jer. 12:3.

⁶ Hos. 4:3.

⁷ Gen. 18:18.

⁸ Gen. 40:13.

⁹ Isa. 2:2.

¹⁰ Gen. 17:20.

¹¹ Gen. 6:17,18.

¹² Gen. 1:14.

¹³ Ex. 5:7.

אֶל-נָא תִקְבְּרֵנִי בְּמִ' וְשִׁכַּבְתִּי ¹ *do not bury me in Egypt, but let me lie.*

אֶלְקַטְהָ-נָא וְאִסַּפְתִּי ² *let me glean, now, and gather.*

נִקְרְבָה... וְלָנוּ בְּגִבְעָה ³ *let us draw near and lodge in Gibeah.*

(3) וְאָמַרְתָּ ' אֶל-בְּנֵי יִ' ⁴ *speak unto the sons of Israel and say.*

לֵךְ וְאִסַּפְתָּ... וְאָמַרְתָּ ⁵ *go and gather...and say. [swarm.*

וְהוֹצֵא אִתְּךָ וְשִׂרְצוּ ⁶ *bring them forth with thee, and let them*

(4) לְמַעַן יִיטֵב-לִי... וְחַיְתָה נַפְשִׁי ⁷ *that it may be well with me ...and my soul may live.*

לְמַעַן יִלְכוּ וְיִשְׁלוּ... וְיִנְשְׁבוּ וְיִנְקְשׁוּ וְיִגָּדוּ ⁸ *that they may go and stumble...and be broken and snared and taken.*

פֶּן-יִשְׁלַח יָדוֹ וְלָקַח... וְחַי ⁹ *lest he put forth his hand and take and live.*

REMARK.—In reference to the substitution of the Perfect with Wāw Consecutive for the Imperfect, Imperative, etc. (cf. the corresponding construction ‡ 24.), three general statements may be made :

(1) In uninterrupted narration in which the first verb is an Imperfect, an Imperative, or some expression possessing the characteristics of these forms, the verbs following are regularly in the Perfect^a with Wāw Consecutive, unless they are separated from the conjunction^b by intervening words.^{c, d}

(2) The expression for *and-he-will-call* being therefore וְקָרָא, the form וְיִקְרָא cannot be used in this sense ; see, however, ‡ 26. 2.

(3) From the instances cited above and below, it will be seen that the introductory verbal formula may be an Imperfect, Imperative, Participle ; that in some cases even a noun may be employed, and, in others, *no governing word of any kind precedes.*

We may now consider the more important details :

1. The Perfect with Wāw Consecutive is found (with a preceding Imperfect or equivalent) like the Imperfect (or Imperative, or Participle), for which it is a substitute,

a. To describe events or conditions belonging to the sphere of the *past* (‡ 20. 2), especially as a *frequentative* Imperfect.

¹ Gen. 47:29.

⁴ Lev. 1:2.

⁶ Gen. 8:17.

⁸ Isa. 28:13.

² Ruth 2:7.

⁵ Ex. 3:16.

⁷ Gen. 12:13.

⁹ Gen. 3:22.

³ Jud. 19:13.

b. To describe events or conditions belonging to the sphere of the present (§ 21. 1-3), whether as an *incipient*, *definite frequentative*, or *indefinite frequentative* Imperfect.

c. To describe events belonging to the sphere of the future (§ 22. 1-4); whether (1) after an Imperfect, Participle, or *prophetic* Perfect, as a *future* Imperfect; (2) after a jussive or cohortative Imperfect; (3) after an Imperative; (4) after a subjunctive Imperfect expressing purpose.^{e, f}

REMARKS.

(a) On the form of the Perfect when thus used, and especially on the change of accent which takes place, see *Elements of Hebrew*, § 73.

(b) On the form of the conjunction when thus used see *Elements of Hebrew*, § 73.

(c) In explanation of this use of the Perfect three points may be considered: (1) that the idiom corresponds to and was called forth by the opposite construction of the Imperfect with Wāw Consecutive;* (2) that "the usage rests originally upon a 'play of the imagination,' in virtue of which an action, when brought into relation with a preceding occurrence as its *consequence*, from the character of inevitability it then assumes, is contemplated as actually completed;"† (3) "that the consciousness of this relation is to be conceived as essentially dependent upon union with Wāw, of which union the change of tone (where not hindered from taking place by external or accidental causes) is the inseparable criterion and accompaniment," the Wāw appearing really in this connection to possess a demonstrative significance, and being equivalent to *then* or *so* (cf. Gen. 3:5).‡

(d) In Assyrian the Perfect has been greatly narrowed (or has not been developed) in its usage, and presents no analogy to the construction under consideration. In Arabic the Perfect after the conjunction 'ad ha *when, as often as*, is said to take the meaning of the Imperfect.

(e) It is to be noted that the exact modal force of the preceding dominant verb, characterizes also the following Perfect with Wāw Consecutive; in other words, the particular auxiliary used in translating the first verb, *will, should, let, must* also be used with the second.

(f) The following is a list of particles given by Driver which govern a Perfect with Wāw Consecutive following an Imperfect:—(1) אולי *perhaps*, Gen. 27:12; (2) אם *or if*, 1 Sam. 26:10; (3) אז *then*, 1 Sam. 6:3; (4) איך *how?* Gen. 39:9; (5) אל *not*, Jer. 17:21; (6) אם *if*, Gen. 28:20, 21; (7) אשר *so that*, Deut. 2:25; *when*, Lev. 4:22; *who so*, Gen. 24:14; (8) ה *inter.*, Ex. 2:7; (9) הלא *nonne?* 2 Kgs. 5:12; (10) הן *if*, Jer. 3:1; (11) וטרם *or before (that)*, Jer. 13:16; (12) באשר *when*, Deut. 22:26; (13) כי *that*, Gen. 37:26; *when*, Ex. 21:20; (14) אם כי *surely*, 1 Kgs. 20:6; (15) לא *or בל not*, Ex. 28:43; (16) כמעט *almost*, Gen. 26:10; (17) לו *if*, Ezek. 14:15; (18) למה *why*, 2 Kgs. 14:10; (19) למען *in order that*, Gen. 12:13; (20) כי expressing *wish*, 2 Sam. 15:4; (21) יורע *perhaps*, 2 Sam. 12:22 (Q^ri); (22) כתי *when*, Ps. 41:6; (23) עקב *in return for*, Deut. 7:12; (24) אשר *or עד until*, Ex. 23:30; (25) פן *lest*, Gen. 3:22; •שׁ *that*, Eccl. 2:24. Only a few examples (the list is given, *Driver*, p. 162) occur of an Imperfect repeated after one of these particles, e. g., Num. 22:6; Isa. 40:27; Hos. 10:12.

* So nearly all grammarians.

† Olshausen, § 229a (cf. *Driver*, p. 141).

‡ *Driver*, p. 141.

2. a. וַיִּתֵּן אֹתָם רָאשִׁים עַל-הָעָם... וְשִׁפְטוּ אֶת-הָעָם... אֶת-¹
הַדָּבָר הַקָּשֶׁת יְבִיאֹן אֶל-מֹשֶׁה and he made them heads over
the people...and they used to judge the people...but the weighty
matters they used to bring.... [...and judge.
וְהָלַךְ... וְסָבַב... וְשִׁפְטַת² and he would go...and come around
- b. וְהִרְחִיב י' לָנוּ וּפְרִינוּ בָאָרֶץ³ Y. hath given enlargement to us, and
we shall be fruitful in the land.
לֹא יִלְדָתָ וְהָרִיתָ וְיִלְדָתָ⁴ thou hast not borne, but thou shalt
conceive and bear [your heart.
- c. וּמְלֶתְהֶם אֶת-עֶרְלַת לְבַבְכֶם⁵ therefore circumcise the foreskin of
וְאָמַרְתָּ אֲלֵהֶם⁶ say unto them.
וְאָהַבְתָּ אֶת יְהוָה⁷ therefore love thou Yahweh.
וּבַחַרְתָּ בַחַיִּים לְמַעַן תֵּחִיָּה⁸ so choose life, that thou mayest live.
- d. הַמְדַבֵּר אֵלַיךְ... וְהִבֵּאתוּ אֵלַי⁹ he that speaketh to thee...bring
him to me.
כָּל-אֹכֵל חֻמֵּץ וְנִגְרְתָה הַנֶּפֶשׁ¹⁰ everyone eating leavened bread,
that soul shall die.
בְּיוֹם אֲכָלְךָ מִמֶּנּוּ וְנִפְקְחוּ עֵינֶיכֶם¹¹ in the day of your eating
from it your eyes will be opened.
עַרְבַי וְיָדַעְתֶּם¹² at evening, then ye shall know.
כִּמּוֹתַי וְקִרְבַתֶּם אֹתִי¹³ when I die, ye shall bury me.
כִּי יִשְׁאַלְךָ בְנֶךָ... וְאָמַרְתָּ¹⁴ when thy son shall ask thee...thou
shalt say.
אִם זָכַרְתָּנִי... וְעָשִׂיתָ-נָא חֶסֶד¹⁵ if thou rememberest me...then
do me a kindness. [bring the man ?
3. וְהִנֵּה גֵלְךָ וּמַה-נִּבְיָא לְאִישׁ¹⁶ but behold, (if) we go, what shall we
הֵן גִּזְבַּח... וְלֹא יִסְקְלֵנוּ¹⁷ if we sacrifice..., will they not stone us ?

¹ Ex. 18:26.

² 1 Sam. 7:16.

³ Gen. 26:22.

⁴ Judg. 13:3.

⁵ Deut. 10:16.

⁶ Zech. 1:3.

⁷ Deut. 11:1.

⁸ Deut. 30:19.

⁹ 2 Sam. 14:10.

¹⁰ Ex. 12:15.

¹¹ Gen. 3:5.

¹² Ex. 16:6.

¹³ 1 Kgs. 13:31.

¹⁴ Deut. 6:20,21.

¹⁵ Gen. 40:14.

¹⁶ 1 Sam. 9:7.

¹⁷ Ex. 8:22.

2. The Perfect with Wāw Consecutive is frequently found *without a preceding Imperfect* (or equivalent¹) *to introduce it*. Here we may distinguish several usages:

a. When the Perfect (with Wāw Consecutive) is equivalent to a *frequentative Imperfect*; in such cases the verbal form, but for its connection with what precedes, would have been in the Imperfect.^{a,b}

b. When it is equivalent to an ordinary *future Imperfect*.

c. When it is equivalent to an Imperative expressing a command or entreaty.

d. When it is used in the apodosis of a conditional sentence, the protasis being expressed either by a Participle, an Infinitive, a finite verb (Perf. or Impf.), or a noun.^{c,d}

3. When for any reason one or more words intervene between the Perfect and its conjunction, the verb goes back to the Imperfect.^e

REMARKS.

(a) It will be noted that, in such passages, an Imperfect is frequently found in connection with the Perfect (with Wāw Consecutive), e. g., in Ex. 18:26, יְבִיאֹן and יִשְׁפּוּטוּ.

(b) Notice also the series of Perfects in Josh. 15:3-11; 16:2,3,6,7,8; 17:9; 18:12-21, etc.

(c) Here ו has a *demonstrative force*; cf. the use of *fa* in Arabic.

(d) Notice the use of the Perfect with Wāw *demonstrative* after a Participle, Judg. 7:17; 1 Kgs. 2:2; 18:11,12; 20:36; 2 Kgs. 7:9, etc.

(e) There are very few cases of this, nearly all being cited by Driver, p. 181.

4. a. וְהָיָה בְּעֵנְנָי עֲנָן... וְנִרְאָתָה and it shall be when I bring clouds
...then shall be seen....

וְהָיָה בְּאַחֲרֵית הַיָּמִים² and it shall be in the end of days.

b. וְהָיָה כִּבְנֵי מֹשֶׁה הָאֵהָלָה יֵרֵד³ and it used to be when Moses
entered the tent there would come down.

וְהָיָה אִם זָרַע י' וְעָלָה מ'⁴ and it used to happen when Israel had
sown that Midian would come up.

5. מַכֵּה אִישׁ וּמָת⁵ the smiter of a man and he dies.

הַיּוֹצֵא וְנָפַל עַל הַבְּשָׂדִים⁶ he that goeth forth and falleth upon..

בְּלִכְתְּךָ וְנִפְלִינוּ⁷ in thy going forth with us and we are separated.

בְּהִנָּגְךָ עִמָּךְ וְשָׁבוּ⁸ when thy people are smitten and turn.

¹ Gen. 9:14.

² Isa. 2:2.

³ Ex. 33:7.

⁴ Jud. 6:3.

⁵ Ex. 21:12.

⁶ Jer. 21:9.

⁷ Ex. 33:16.

⁸ 1 Kgs. 8:33.

4. Notice is to be taken of the frequent occurrence of the preparatory formula וְהָיָה (cf. וְהָיָה § 24.), to introduce adverbial and especially temporal clauses. There may be distinguished,

- a. The cases in which וְהָיָה has the force of a *future*.
- b. The cases in which it has a *frequentative force*.

5. The Perfect with Wāw Consecutive is used to continue a sentence introduced by an Infinitive or Participle. This occurs, in contrast with the parallel usage of the Imperfect with Wāw Consecutive (§ 24. 5), when that which is described by the Infinitive or Participle is something contingent or indefinite rather than real or definite.

REFERENCES FOR STUDY.

Gen. 6:14; 12:3; 19:19; 23:3.....1c.	Jud. 2:18.....2a.
Gen. 12:12; 27:40.....4a.	Jud. 4:20; 7:17; 9:33.....4a.
Gen. 17:4.....2b.	Jud. 11:8.....2c.
Gen. 24:14.....2c.	1 Sam. 1:3; 13:21; 16:23.....2a.
Gen. 29:2,3.....1a.	1 Sam. 2:31.....2d.
Gen. 30:41.....2a.	1 Sam. 6:7; 12:20; 15:3.....1c.
Gen. 38:9.....4b.	2 Sam. 11:15.....1c.
Ex. 1:10; 7:15, 26; 19:23; 23:29.....1c.	2 Sam. 12:31; 14:26; 17:17.....2a.
Ex. 1:16.....5.	2 Sam. 14:7.....2b.
Ex. 4:21; 9:19; 30:33,38.....2d.	1 Kgs. 14:28.....1a.
Ex. 6:6.....2b.	2 Kgs. 12:15-17.....1a.
Ex. 17:11; 18:26.....2a.	Isa. 1:20; 13:11; 14:1,2,4.....1c.
Ex. 33:7-11; 34:34.....1a.	Isa. 2:2; 6:7.....2b.
Lev. 24:14.....1c.	Isa. 4:3.....4a.
Num. 4:19.....1c.	Isa. 5:12; 27:10; 44:15.....1b.
Num. 10:32; 17:20.....4a.	Jer. 20:9.....1b.
Num. 21:9.....4b.	Ezek. 29:7.....1b.
Deut. 4:16,19; 5:30; 6:18; 28:8.....1c.	Hos. 8:14; 10:14; 11:6.....2b.
Deut. 4:42; 30:16.....5.	Amos 4:2; 8:11.....2d.
Deut. 7:9.....2c.	Hab. 2:12.....5.
Deut. 12:11.....4a.	Ps. 17:14; 46:10; 49:11; 78:38.....1b.
Deut. 13:15; 22:2,21.....2d.	Ps. 25:11.....2d.
Josh. 23:11.....2c.	Job 5:5; 14:11.....1b.

26, THE PERFECT AND IMPERFECT WITH WAW CONJUNCTIVE.

1. a. וְהַקְשָׁה י' א' אֶת-רוּחוֹ וְאִמְץ אֶת-לִבּוֹ Y. thy God hardened his spirit and made strong his heart.

בְּנִים גְּדֹלָתִי וְרוֹמְמָתִי children I have made great and exalted.

וַתִּפְּלוּ בְּשָׁלוֹ וַנִּפְּלוּ they stumbled and fell.

¹ Deut. 2:30.

² Isa. 1:2.

³ Ps. 27:2.

- b. וַיִּסְדּוּ הַבְּנִים אֶת־הַיֵּבֶל יְהוָה¹ *and the builders established the temple of Y.*
 וַאֲמַרְתִּי אֲנִי טוֹבָה חֲכָמָה מִגְּבוּרָה² *and I said, Wisdom is better than strength.*
- c. וַיִּהְיֶאֱמַן בִּיהוָה וּגו'³ *and he believed in Yahweh, etc.*
 וַיְהוֹכַח אַבְרָהָם אֶת־אֲבִימֶלֶךְ⁴ *and Abraham rebuked Abimelech.*
 וַיְהַגְדֵתִי לוֹ כִּי שֹׁפֵט אֲנִי אֶת־בֵּיתוֹ⁵ *and I have told him that I will judge his house.*
2. a. וַיִּשְׁבוּ וַיַּחֲנוּ... דַּבֵּר⁶ *command...that they return and encamp.*
 מִמָּה־נַּעֲשֶׂה וַיִּשְׁתַּק הַיָּם⁷ *what shall we do that the sea may be calm?*
- b. וַתִּקְוּ הַמַּיִם... וַתֵּרָאֶה הַיָּבֵשׁ⁸ *let the waters be collected...and the dry land appear.*
 וְכָל־הָעָם יִשְׁמְעוּ וַיִּרְאוּ⁹ *and all the people shall hear and fear.*
 וַיַּעֲלוּ וַיַּכּוּ אֶת־הָעִיר¹⁰ *they shall go up and smite Ai.* [sion.
 הִנֵּן יִבְשׁוּ וַיִּבְלְמוּ¹¹ *behold, they shall be ashamed and put to confu-*
 הַשִּׁחַר יַעֲוֶר פְּקָחִים וַיִּסְלַף רַב¹² *the bribe blindeth the seeing*
and perverteth the words, etc.
 וַיַּעֲפוּ נְעָרִים וַיִּגְעוּ¹³ *even youths faint and are weary.*
- c. וַיִּרְאוּ וַיִּדְעוּ וַיִּשְׁמְעוּ וַיִּשְׁבְּלוּ¹⁴ *that they may see and know*
and consider and understand.
 וַתֵּאָרַב אַנְףּוֹ וַתִּאֲבָרוּ¹⁵ *lest he be angry and ye perish.*

There are cases in which, contrary to the principles set forth in §§ 24, 25, there is found the Perfect with Wāw Conjunctive instead of the Imperfect with Wāw Consecutive, or the Imperfect with Wāw Conjunctive instead of the Perfect with Wāw Consecutive. All such cases are to be regarded as exceptional. They may be loosely classified as follows:

1. Instead of the *Imperfect with Waw Consecutive* (וַיִּ), there is used the Perfect with Wāw Conjunctive,

¹ Ezra 3:10.

² Eccl. 9:16.

³ Gen. 15: 6.

⁴ Gen. 21:25.

⁵ 1 Sam. 3:13.

⁶ Ex. 14:2.

⁷ Jon. 1:11.

⁸ Gen. 1:9.

⁹ Deut. 17:13.

¹⁰ Josh. 7:3.

¹¹ Isa. 41:11.

¹² Ex. 23:8.

¹³ Isa. 40:30.

¹⁴ Isa. 41:20.

¹⁵ Ps. 2:12.

a. When the second action is synonymous or simultaneous with the first, and is consequently to be represented as *co-ordinate* with it, the usual construction representing it as *subordinate*.

b. In the later books in which the influence of the Aramaic is felt.^a

c. In instances of which no sufficient explanation can be given.^b

2. Instead of the *Perfect with Waw Consecutive*, there is found the *Imperfect with Wāw Conjunctive*,

a. When the Imperfect is a voluntative, and, combining with ׀, furnishes a most concise and elegant expression of *purpose* (§24. 1. e, 2. d).^c

b. When, as in the case of the Perfects cited above (§26. 1. a), the second is to be treated as co-ordinate, being emphatic, or synonymous with the first,—whether used in the sense of a future or a frequentative.^d

c. When the Imperfect follows another Imperfect introduced by a conjunction.^e

REMARKS.

(a) The Imperfect with Wāw Consecutive continues even in the later books to be the prevailing construction except in the Book of Ecclesiastes, in which, according to Driver, it occurs only three times (1:17; 4:1,7). This construction, however, is not found in Aramaic.

(b) Some of these cases occur in the very earliest books.

(c) While in most cases the special form of the voluntative, i. e., the Jussive or Cohortative, is employed, in many the usual form of the Imperfect occurs.

(d) This is, of course, more frequent in poetry than in prose.

(e) These cases are few, cf. Driver, p. 162.

REFERENCES FOR STUDY.

Gen. 1:26; 9:27; 17:2; 22:17; 27:29,31..2b.	Isa. 2:11; 40:12.....1a.
Gen. 28:6.....1c.	Isa. 41:11,15,22; 42:6,14,21,23.....2b.
Gen. 31:7.....1a.	Ezek. 9:7; 13:6,8; 23:12; 37:2; 41:3,8,13,
Ex. 24:7; 26:24.....2b.	15.....1b.
Dt. 2:30; 33:2,20.....1a.	Amos 7:2,4b.....1c.
Judg. 3:23; 7:13.....1c.	Ps. 25:9; 37:40; 49:9; 73:8.....2b.
1 Sam. 1:12; 3:13.....1c.	Esth. 2:14; 3:12; 8:15; 9:23,24.....1b.
2 Sam. 6:16; 13:18.....1c.	Ezra 6:22; 8:30,36; 9:2.....1b.
1 Kgs. 3:11b; 6:32,35; 11:10.....1c.	Neh. 9:7,8; 12:39; 13:1,30.....1b.

27. THE PARTICIPLE.

1. a. רָעָה צֹאן¹ *keeper of a flock.*

רָעִי טוֹב וְרָע² *knowers of good and evil.*

יֹשְׁבֵי בֵיתְךָ³ *dwellers in thy house.*

[cf Cush.

b. הַסֹּבֵב אֶת כָּל-אֶרֶץ כּוֹשׁ⁴ *the one that encompasseth all the land*

¹ Gen. 4:2.

² Gen. 3:5.

³ Ps. 84:5.

⁴ Gen. 2:13.

- עֲשִׂים חֶסֶד וְאֱמֶת¹ *doing kindness and truth.*
 תְּשֹׁאוֹת מְלֵאָה² *full of noise.*
 הַמְּסֻבֵּן תְּרוּמָה³ *he that is impoverished of an oblation.*
2. a. וְהוּא יֹשֵׁב פֶּתַח-הָאֹהֶל⁴ *and he was sitting in the door of the tent.*
 וַיִּהְיֶה אֲנַחְנוּ מְאַלְמִים⁵ *and behold, we were binding sheaves.*
 מֹשֶׁה הָיָה רֹעֵה אֶת-צֹאן יִתְרוֹ⁶ *Moses was keeping Jethro's flock.*
- בְּכָל-הַמְּמַלְכוֹת⁷ *he was ruling over all the kingdoms.*
- b. קוֹל דְּמֵי אַחִיךָ זֹעֲקִים אֵלַי⁸ *the voice of thy brother's blood is crying unto me.* [ing.]
 הַגִּידָה-נָא לִי אֵיפֹה הֵם רֹעִים⁹ *tell me where they are shepherd-*
 אֲשֶׁר אֲנֹכִי מְלַמֵּד אֶתְכֶם¹⁰ *which I am teaching you.*
 אֵל זֶעַם בְּכָל-יוֹם¹¹ *a God that hath indignation every day.*
 זִמְם רָשָׁע לְצַדִּיק¹² *the wicked plot against the just.* [earth.]
- c. אֲנֹכִי מִמְטִיר עַל-הָאָרֶץ¹³ *I am (about) to bring rain upon the*
 הַיָּמִים בָּאִים¹⁴ *behold, the days are coming.*
 שָׂרַי אִשְׁתְּךָ יִלְדֶת לְךָ¹⁵ *Sarai, thy wife, will bear thee a son.*
 אֲשֶׁר אֲנַחְנוּ הֹלְכִים¹⁶ *in which we are (about) to go.*

1. In respect to *government*, the Participle^{a,b} may be

a. A *noun* (construct) followed by another noun in the *genitive*,^c or

b. A *verb* governing the following noun as an accusative or by means of prepositions.^{d,e}

2. In respect to *tense* or temporal function, the Participle is used in the description of

a. A state (or action)^f belonging to the sphere of the *past*; thus presenting some particular attribute or characteristic, or picturing vividly the particular circumstances under which a given event took place.^g

b. A state or action belonging to the sphere of the *present*, and thus represented as continuing, enduring, permanent.^{h,i,j}

c. A state or action belonging to the sphere of the *future*, thus

¹ Gen. 24:49.

² Isa. 22:2.

³ Isa. 40:20.

⁴ Gen. 18:1.

⁵ Gen. 37:7.

⁶ Ex. 3:1.

⁷ 1 Kgs. 5:1.

⁸ Gen. 4:10.

⁹ Gen. 37:16.

¹⁰ Deut. 4:1.

¹¹ Ps. 7:12.

¹² Ps. 37:12.

¹³ Gen. 7:4.

¹⁴ Jer. 23:5.

¹⁵ Gen. 17:19.

¹⁶ Jud. 18:5.

represented as beginning, and hence *certain*; only the context determining whether there is reference to a near or to a remote future.^k

3. a. רַק הָעַם מִזְבְּחִים בְּבָמוֹת¹ *only the people kept sacrificing in the high places.*

b. מֵה־נּוֹרָא הַמָּקוֹם הַזֶּה² *how fearful (timendus) is this place.*

4. a. דַּבֵּר . . . כִּי שָׁמַע עֲבָדְךָ³ *Speak . . . , for thy servant heareth.*

b. וְלִבְנֵים אֹמְרִים לָנוּ עֲשׂוּ⁴ *yet brick, they say to us, make. [discord.*

5. a. וְיַפִּיחַ כְּזָבִים . . . וּמִשְׁלַח מְרִנִּים⁵ *who uttereth lies and letteth loose*

b. הַעֲזֹבֶת . . . וְאֶת־ב' א' שִׁכְחָה⁶ *who forsaketh . . . and the covenant of God forgetteth.* [the needy.

יִרִים אֲבִיוֹן . . . דַּל . . . מִמְּקִים⁷ *he raiseth up the poor . . . lifteth up*

c. מוֹרִיד שְׂאוֹל וְיַעַל⁸ *he bringeth down to Sheol and bringeth up.*

וְקָרָא . . . עֲמֻדִים עֲשָׂרָה⁹ *seraphim were standing, and each kept calling.*

3. a. While, usually and properly, the Participle denotes a *fixed, continuous* state, it is sometimes found, instead of the Imperfect, marking a "fact liable to recur."

b. The passive Participle is often equivalent with Latin Participle in *dus*.

4. a. The subject of the Participle *generally* precedes it; but it sometimes follows, especially when the verbal idea is to be emphasized.

b. The subject of the Participle is occasionally omitted, and in such cases must be supplied from the context.

5. The Participle is found joined in one way or another with finite verbal forms, as follows:

a. Following an Imperfect.

b. Followed by a Perfect or Imperfect.

c. Followed by a Perfect or Imperfect with Wāw Consecutive (cf. the usage in §§ 24. 5; 25. 4b).

REMARKS.

(a) When the Participle is used as an adjective, it follows the law of the adjective (§ 10).

¹ 1 Kgs. 3:2.

² Gen. 28:17.

³ 1 Sam. 3:9.

⁴ Ex. 5:16.

⁵ Prov. 6:19.

⁶ Prov. 2:17.

⁷ 1 Sam. 2:8.

⁸ 1 Sam. 2:6.

⁹ Isa. 6:2.

(b) On the use of the Participles with the article, see § 4. 3. f.

(c) This construction is especially frequent in poetry.

(d) The Participle is sometimes followed by ל (dative of advantage or disadvantage) rather than by an accusative, e. g., ^{Isa.} 1 Sam. 11: 9.

(e) Cases in which both constructions of the Participle (nominal and verbal) occur simultaneously are not infrequent, e. g., עֲשֶׂה שָׁחַר עִיפָה Amos 4: 13.

(f) On the force of the Participle as compared with that of the Imperfect, see § 20. R. (h).

(g) Note the rarity in earlier books of the use of a Participle with a finito verb (e. g., Gen. 4:17; 37: 2; 1 Sam. 2:11) as compared with the same usage in later books (e. g., Neh. 1: 4; 2: 13, 15).

(h) The Participle, as well as the Perfect (§ 18. 3) and the Imperfect (§ 21. 3), may be used to express a general truth, e. g., Ps. 19: 2; 29: 5, but only in later Hebrew.

(i) Note also its frequent use as an appositive of a preceding substantive, e. g., Isa. 40: 22, 23.

(j) With use of the Participle for the present, compare the similar usage in Aramaic, where it is more common than the proper participial usage.

(k) In this usage the Participle is often preceded (for vividness) by הנה behold; though this particle is also employed when the Participle refers to the past or present, e. g., 1 Kgs. 19: 5; 1 Sam. 14: 33.

REFERENCES FOR STUDY.

Gen. 2: 9	3b.	2 Sam. 13: 4	2b.
Gen. 3: 5; 19: 13	4a.	1 Kgs. 1: 25, 48	2b.
Gen. 13: 7; 46: 34	1a.	1 Kgs. 22: 44	3a.
Gen. 15: 14; 18: 17	2c.	2 Kgs. 15: 5	1b.
Gen. 24: 21; 41: 1	2a.	Isa. 1: 7; 41: 17	2b.
Gen. 24: 30; 32: 7; 41: 1	4b.	Isa. 1: 31; 3: 13; 8: 7	2c.
Gen. 39: 3, 6, 22	3a.	Isa. 21: 11; 32: 12	4b.
Ex. 9: 3	2c.	Hos. 2: 8	5c.
Num. 11: 27	2b.	Mic. 3: 9	5b.
Num. 21: 34	2a.	Ps. 3: 3; 4: 7	2b.
Deut. 1: 20, 25	2c.	Ps. 22: 32	3b.
Deut. 10: 13; 11: 26	2b.	Ps. 29: 5	5c.
Deut. 11: 7	1b.	Ps. 95: 10; 97: 7; 119: 2	1a.
Deut. 12: 10	2c.	Prov. 13: 24	5b.
Judg. 2: 22; 8: 4; 19: 18	4a.	Prov. 16: 28	5a.
1 Sam. 3: 11; 19: 11; 20: 36	2c.	Job 1: 13	2a.
1 Sam. 14: 11	2b.	Job 1: 14	2a.
1 Sam. 17: 34	2a.	Job 12: 21	5b.
2 Sam. 6: 16	2a.	Esth. 2: 11, 13	3a.
2 Sam. 12: 23b	2c.		

28. THE INFINITIVE ABSOLUTE.

1. הַחָרֵם כָּל-עִיר ¹ the destroying every city.

הָרַג בְּקָר וְשָׁחַט צֹאן ² slaughtering oxen and killing sheep.

¹ Deut. 3: 6.

² Isa. 22: 13.

2. a. לֹא אָבוּ בְּדַרְכֵי הַלֹּךְ.¹ *they would not walk in his ways.*
 רָאִיתִי... נֶאֱוָף וְהַלֹּךְ בְּשִׁקָּר *I see committing adultery and walking in lies.*
- b. וְאָכַת אֹתוֹ טָחוֹן הַיָּטֵב.³ *and I stamped it, grinding diligently.*
 וְאִירָא הַרְבֵּה מְאֹד.⁴ *and I was very much afraid.*

The Infinitive absolute^a partakes of both a nominal and a verbal character.^b Like the verb^c it may govern a noun in the accusative; like the noun it may be construed as a nominative, genitive, or accusative. Its more important usages may be classified as follows:

1. It may govern a dependent noun only in the accusative; it never stands in annexion.^d

2. a. It may stand as an accusative,^{e,f} governed by a finite verb, but the Infinitive construct is more frequently employed.

b. It may stand as an adverbial accusative, equivalent to an ordinary adverb.^g

REMARKS.

(a) The Infinitive absolute differs from the Infinitive construct in being more stiff, and in being unable either to stand in annexion with a following word, or to be governed by a preceding preposition.

(b) "1. The Semitic Infinitive is really not an Infinitive in the sense of the term as used in Greek, Latin, German [and English] grammar; for it was originally, and has remained to the present day, a true noun, which contains in itself all the properties of the noun, and is construed as such in the sentence. The most which can be admitted is, that this noun sometimes gives up its capacity for inflection, and becomes an adverb; but never in any case does it pass over into the verb-system, in the manner which characterizes the proper Infinitive idea. 2. The Semitic *nomen actionis* expresses the abstract idea of being, acting, or suffering; and has been derived from the verb in the way in which verbal derivatives, with a concrete meaning, passed over into the abstract meaning. 3. This abstract verbal noun, through its derivation from the verb, has received the power of construction peculiar to the verb, so that it can subordinate another noun in the accusative, and attach to itself a subject in the nominative; while, on the other hand, it has no power whatever, in itself, of expressing any difference in tense, or in the kind of verb. 4. From the agreement in form among the different branches of the Semitic family of languages, it plainly follows that even the original Semitic language had already handed over the function of the abstract verbal noun to certain forms."⁵

(c) The Infinitive, like the Participle, is without tense, referring alike to past, present, or future, according to the demands of the context.

(d) The Infinitive absolute rarely has a subject, e. g., Ps. 17:5.

¹ Isa. 42:24.

² Jer. 23:14.

³ Deut. 9:21.

⁴ Neh. 2:2.

⁵ Adolph Koch, *Der semitische Infinitif*, 1874.

(e) Sometimes also as a nominative, e. g., Isa. 32:17; 2 Chron. 31:10; and as a genitive, e. g., Isa. 14:23.

(f) The suffix governed by the Infinitive absolute must have אַתָּא.

(g) The most common Infinitives thus used are הרבה, Gen. 15:1; הרחק, Gen. 21:16; הרק, Ex. 30:36; הפלא, Isa. 29:14; השכם, 1 Sam. 17:16; הכן, Josh. 3:17; הקף, Josh. 6:11; הערב, 1 Sam. 17:16. With the exception of מהר, Josh. 2:5, all forms thus used are in the Hiph'il.

3. a. רָאוּ רָאִינוּ כִּי הָיָה " עִמָּךְ. *we saw for a certainty that Y. was with thee.*

פָּקֹד פָּקַדְתִּי אֶתְכֶם ² *I will surely visit you.*

נִשְׂאָל נִשְׂאָל מִמֶּנִּי ³ *he urgently besought me.*

הָעֵד הָעֵד בְּנוֹ ⁴ *he strictly charged us.*

b. וַיִּשְׁפֹּט שְׁפֹט ⁵ *and he is always acting as judge.*

בָּרַךְ בָּרַכְתָּ בְּרַךְ. ⁶ *thou hast repeatedly blessed.*

c. אָרַר אָרַר ⁷ *curse ye bitterly.*

וּרְאוּ וּרְאוּ שָׁמְעוּ שָׁמְעוּ ⁸ *hear ye indeed....and see ye indeed.*

d. וַיִּשְׁבוּ הַמַּיִם... הַלֹּךְ וְשׁוֹב ⁹ *and the waters kept continually receding.*

וַיֵּלְכוּ הַלֹּךְ וְגָעוּ ¹⁰ *they went going on and lowing.*

3. The Infinitive absolute^a is used in connection with a finite verb^b (generally of the same root^c and stem^d), as a sort of cognate or absolute accusative (§ 31. 4). Various cases arise:—

a. The Infinitive may precede the finite verb, and mark the *certainty* of the idea conveyed or *intensify* it.^{e f}

b. The Infinitive may follow the finite verb, and convey the idea of *repeated* or *continued* action.

c. The Infinitive may follow the finite verb, and, as when preceding it, *intensify* the idea.^g

d. Two Infinitives may follow, one of which is frequently הֹלֵךְ, and the idea thus emphasized is that of *continuance*.^h

REMARKS.

(a) The Infinitive construct is rarely employed for the Infinitive absolute, e. g., Ps. 50:21; Ruth 2:16; Neh. 1:7.

(b) Sometimes the finite verb is omitted, the Infinitive only remaining.

¹ Gen. 26:28.

⁴ Gen. 43:3.

⁷ Judg. 5:23.

⁹ Gen. 8:3,5.

² Ex. 3:7.

⁵ Gen. 19:19.

⁸ Isa. 6:9.

¹⁰ 1 Sam. 6:12.

³ 1 Sam. 20:6.

⁶ Num. 24:10.

(c) In poetry the Infinitive is sometimes of a different (though cognate) root, e. g., Jer. 8:13; 48:9; Isa. 28:28.

(d) The Infinitive absolute is frequently in Qāl when the finite verb is of a different stem; e. g., in the Nīph., Ex. 19:13; 21:20,22,28; Mic. 2:4; in the Pī'el or Pū'āl, Josh. 24:10; Gen. 37:33; in the Hīph'il, 1 Sam. 23:22; in the Hīth., Isa. 24:19. Cf. also Lev. 19:20; Ezek. 16:4.

(e) The particle ׀ is frequently employed to give additional emphasis; it stands between the verb and the infinitive; e. g., Gen. 31:15; 46:4; Num. 16:13.

(f) A negative, in such cases, generally stands between the Infinitive and the verb, e. g., Ex. 5:23; 34:7; Deut. 21:14; Nah. 1:3; Mic. 1:10; though sometimes before both verb and Infinitive, e. g., Gen. 3:4; Amos 9:8; Ps. 49:8.

(g) While the Infinitive, when it follows the verb, generally gives the idea of repetition or continuance, there are many cases in which this force is not allowed by the context, e. g., Gen. 31:15; Isa. 22:17; Jer. 22:10.

(h) In connection with הלך, used to express *continuance*, the second word, which then expresses the principal idea, may be not only an Infinitive absolute, but also a Participle, or verbal adjective, e. g., 1 Sam. 2:26; 14:19; 2 Sam. 3:1; 1 Chron. 11:9.

4. a. אֶת־כָּל־זֶה רָאִיתִי וְנָתַן אֶת־לְבִי¹ *all this have I seen and applied my heart.*

וַיִּתְקְעוּ בַשּׁוֹפְרוֹת וַנִּפּוֹץ הַבַּדִּים² *and they blew the trumpets and broke the pitchers.*

b. וַיּוֹמַת הָאִישׁ... רָגַם אֹתוֹ... כָּל־הָעֵדָה³ *let the man be put to death ...let all the congregation stone him.*

לְלֹגֵר... תִּתְּנֶנָּה... אוֹ מִכַּר לְנֹכְרִי⁴ *to the stranger thou shalt give it, or sell it to an alien.* [watch, etc.]

5. a. עָרוּךְ הַשְּׁלַחַן צָפָה הַצִּפִּית וְגו'⁵ *they prepare the table, set the*

b. אֶכְוֹל וְהוֹתֵר⁶ *ye shall eat and leave thereof.*

c. זָכוֹר אֶת־יוֹם הַשַּׁבָּת⁷ *remember the Sabbath day.*

לְקַוֹחַ אֶת־הַסְּפָרִים הָאֵלֶּה⁸ *take thou these documents.*

d. אֶעֱלֶה... קָהַל וְנָתַן... לְזַעְוָה⁹ *I will bring up a company and deliver them to vexation.*

4. The Infinitive absolute is used to continue the verbal idea^a

a. Introduced by a Perfect, or an Imperfect with Wāw Consecutive.

b. Introduced by an Imperfect referring to the future.

¹ Eccles. 8:9.

² Judg. 7:19.

³ Num. 15:35.

⁴ Deut. 14:21.

⁵ Isa. 21:5.

⁶ 2 Kgs. 4:43.

⁷ Ex. 20:9.

⁸ Jer. 32:14.

⁹ Ezek. 23:46.

5. The Infinitive absolute is, still further, used as a concise and vivid substitute for a finite verb;^{b c} as,

a. For the Perfect in narration and description; cf. Latin Historical Infinitive.

b. For the Imperfect, referring to the future.

c. For the Imperative, when it is to be expressed emphatically.

d. For the Cohortative, in the way of exclamation.^d

REMARKS.

(*a*) Especially frequent in later literature, when it was thought sufficient to express the distinction of *tense*, *number* and *person* in the first verbal form and allow it to be understood in the case of those following.

(*b*) For examples of its use where the subject is expressed, see Gen. 17:10; Ps. 17:5; Prov. 17:12; etc.

(*c*) This usage is probably due to the ellipsis of the finite verb, e. g., אָכַל standing for אָכַל תֹּאכְלוּ; זָכַר, for זָכַר תִּזְכְּרוּ.

(*d*) In none of these cases, or in those under 4 *a*, *b*, may the Infinitive have a negative.

REFERENCES FOR STUDY.

Gen. 8:7.....	3b.	1 Kgs. 22:30.....	5d.
Gen. 27:30; 43:3,20.....	3a.	2 Kgs. 4:43.....	5b.
Gen. 41:43.....	4a.	Isa. 5:5; 59:4.....	1
Gen. 46:4.....	3c.	Isa. 7:15; 22:13.....	2a.
Ex. 3:7.....	3a.	Isa. 42:20.....	4a.
Ex. 8:11.....	4a.	Isa. 59:4.....	5a.
Ex. 36:7.....	2b.	Jer. 2:2.....	5c.
Lev. 32:44.....	4b.	Jer. 7:13.....	2b.
Num. 16:13.....	3c.	Jer. 22:10.....	3b.
Num. 25:17.....	5c.	Ez. 1:14.....	5a.
Deut. 5:12.....	5c.	Hos. 4:2.....	5a.
Josh. 6:13.....	3d.	Amos 9:8.....	3a.
Judg. 5:23.....	3c.	Zech. 3:4; 7:5.....	4a.
Judg. 7:19.....	4a.	Zech. 12:10.....	5b.
Judg. 11:25.....	3a.	Job 15:3.....	5b.
1 Sam. 2:30; 9:6.....	3a.	Job 15:35.....	1
1 Sam. 2:26; 14:19.....	3d.	Eccl. 9:11.....	4a.
1 Sam. 2:27,28.....	4a.	Dan. 9:5.....	4a.
2 Sam. 3:1; 5:10.....	3d.	1 Chron. 11:9.....	3d.
2 Sam. 19:43.....	3a.		

29. THE INFINITIVE CONSTRUCT.

1. *a.* לֵאמֹנָה הַיּוֹת הָאָדָם לְבַדּוֹ¹ *the being of man alone is not good.*

הַמְעַט מִכֶּם הַלְאוֹת אֲנִישִׁים² *is the wearying of men too little for you?*

¹ Gen. 2:18.

² Isa. 7:13.

- b. בְּיוֹם עֲשׂוֹת י' אֱלֹהִים ¹ on the day of Y. God's making, etc.
 לֹא-עֵת הָאָסֶף ² not time for being gathered.
- c. לְבַעֲבוֹר נְסוֹת ³ for the sake of trying = in order to try. [see.
 וְתַבְּהִין עֵינָיו מֵרֵאֵת ⁴ and his eyes were weak so that he could not
 בְּהוֹלֵד לוֹ אֶת-יִצְחָק ⁵ when Isaac was born to him.
- d. לֹא אֲדַע צֵאת וּבֹא ⁶ I know not (how) to go out or to come in.
 שִׂנְאָתִי עֲשֵׂה סְטִים ⁷ I hate the doing of sin.
2. a. הִקְמִים אֶת-הַמִּשְׁכָּן ⁸ to set up the tabernacle.
 לְהַמִּית צְדִיק ⁹ to destroy the righteous.
 לְמַעַן הִקְמִים אֶתְךָ ¹⁰ in order to establish thee.
- b. (1) יִשְׁבֹּת אַחִים גַּם יַחַד ¹¹ the dwelling of brethren also together.
 אֵין מַיִם לְשִׁתּוֹת הָעָם ¹² there was no water for the people to
 dṛink.
 בַּחֲמִלַת י' עָלָיו ¹³ in Yahweh's sparing him.
 בְּקִרְאִי אֶתִּי ¹⁴ in my calling, answer me (cf. אֶתִּי)
- (2) לְשׁוֹם הַמֶּלֶךְ אֶל-לְבוֹ ¹⁵ that the king should take it to heart.
 מִשֵּׁל בְּכֶם אִישׁ אַחַד ¹⁶ that one man should rule over you.
- c. בְּיוֹם עֲשׂוֹת י' א' אֶרֶץ ¹⁷ in the day of Y. God's making earth, etc.
 דָּרַשׁ אַחִיךָ אֹתוֹ ¹⁸ thy brother's seeking it.
 בְּשִׂנְאֵת יְהוָה אֲתָנוּ ¹⁹ in Yahweh's hating us.
 בְּדַבֵּר אֲבִיוֹן מִשְׁפָּט ²⁰ when the needy speak justice.

The Infinitive construct, like the Infinitive absolute, partakes of both a nominal and a verbal character. It is much more flexible than the Infinitive absolute and may, at one time, exercise both functions.

1. The Infinitive construct as a *noun*^a may be used,
 - a. As a nominative serving as the subject,
 - b. As a genitive depending upon a preceding construct,
 - c. As a genitive depending on a preceding preposition,^b
 - d. As an accusative, the direct object of a verb.

¹ Gen. 2:4.

² Gen. 29:7.

³ Ex. 20:20.

⁴ Gen. 27:1.

⁵ Gen. 21:5.

⁶ 1 Kgs. 3:7.

⁷ Ps. 101:3.

⁸ Num. 9:15.

⁹ Gen. 18:25.

¹⁰ Deut. 29:12.

¹¹ Ps. 133:1.

¹² Ex. 17:1.

¹³ Isa. 47:9.

¹⁴ Ps. 4:2.

¹⁵ 2 Sam. 19:20.

¹⁶ Judg. 9:2.

¹⁷ Gen. 2:4.

¹⁸ Deut. 22:2.

¹⁹ Deut. 1:27.

²⁰ Isa. 32:7.

2. a. The Infinitive construct, likewise the verbal noun, which is really an Infinitive, governs as its direct object a noun which is construed as an accusative.^{c,d}

b. The Infinitive construct may have a subject, which will be

(1) a noun placed immediately after it as *genitive*, or

(2) a noun following it (not always immediately) as a *nominative*.^{c,f,g}

c. The Infinitive construct may be followed by two nouns, a subject and an object, in which case the former of the two is the subject (either *genitive* or *nominative*).^{h,i}

REMARKS.

(a) While the Infinitive construct is in many respects a noun, it does not receive an article, cases like *עַתָּה הַדְּבָרִים* (Gen. 2:9) being rare and exceptional.

(b) כִּי with the Infinitive construct is equivalent to *while, when (quando)*; כִּי, as *soon as, when (cum with subjv.)*.

(c) The object of the Infinitive construct is never a *genitive*.

(d) Only the suffix of the first person may be appended as an accusative to the Infinitive; other suffixes, except occasionally the third plural, must have אֵת.

(e) In Arabic there are three possible constructions: (1) Infinitive, subj. in *gen.*, obj. in *acc.*; (2) Infinitive, obj. in *gen.*, subj. in *nom.*; (3) Infinitive, subj. in *nom.*, obj. in *acc.*

(f) Since the case-endings have been lost, it is often impossible to determine whether the subject is a *genitive* or *nominative*; but it may clearly be taken as a *nominative* (1) when the לֹ prefixed to the inf. has pretonic ׀ (e. g., 2 Sam. 19:20); (2) when a word stands between the Infinitive and the subject (see above).

(g) The subject is frequently omitted when it can be supplied from the context, e. g., Gen. 24:30; Isa. 5:2.

(h) Sometimes the object rather than the subject follows the Infinitive, e. g., Josh. 14:11; Isa. 5:24; 20:1.

(i) The Hebrew by the "combination of the verbal and nominal construction of the Infinitive construct is enabled to secure wonderful brevity," e. g., Gen. 39:18; Deut. 22:2.

3. a. זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ¹ *remember the Sabbath day to keep it holy.* [tell thee.

וְאִמָּלְטָה רַק-אֲנִי לְבָדִי לְהִגִּיר לָךְ² *and only I have escaped to*

b. וַיְהִי הַשֶּׁמֶשׁ לְבֹא³ *and the sun was about to go down.*

יְהוָה לְהוֹשִׁיעַנִי⁴ *Yahweh is about to deliver me.*

c. מָה לַעֲשׂוֹת לָךְ⁵ *what can be done for thee?*

הֲיִשׁ לְדַבֵּר לָךְ⁵ *can one speak for thee?*

¹ Ex. 20:8.

³ Gen. 15:12.

⁴ Isa. 38:20.

⁵ 2 Kgs. 4:13.

² Job 1:16.

- d. וְאָדָם אֵין לְעִבֹד אֶת-הָאָרֶמֶה¹ and there was no man to till the g.
 יַעַת לְלֶדֶת וְיַעַת לָמוֹת² there is a time to be born and a time to die.
- e. וְאִשׁ-בָּרָא א' לַעֲשׂוֹת³ which God created while making.
 וַיְבָרֶךְ אֹתָם א' לֵאמֹר⁴ and G. blessed them, saying.
 וַיִּנְסֹוּ-אֵל לְשֵׂאל-אֲכָל⁵ and they tempted God in asking for food.
4. a. וַיִּבְרָא הָאָדָם לְרַב⁶ men began to multiply.
 וַתִּתְּסֶף לְלֶדֶת אֶת-אָחִיו⁷ and she added to bear his brother.
- b. וְיָכַל אִישׁ לְמִנּוֹת⁸ a man may be able to number.
- c. וַיִּשְׂאֵל אֶת-נַפְשׁוֹ לָמוֹת⁹ and he asked for himself to die.
 וְלֹא-יִתֵּן אֶתְכֶם לְהֵלֶךְ¹⁰ he will not permit you to go.
3. The Infinitive construct with the preposition לְ,
 a. Is used primarily to express *purpose*.^a
 b. May be rendered "is to," "is about to," in statements of time.^b
 c. Is sometimes best expressed by "can" (= possibility).
 d. Denotes consequence, "that," "so that."
 e. Marks a concomitant circumstance (= gerund in *do*).^c
4. The Infinitive construct with the preposition לְ occurs when the Infinitive alone would have answered,^a
 a. After verbs of *beginning, ceasing*.
 b. After verbs implying *ability, or possibility*.
 c. After verbs of *wishing, commanding, refusing*.

REMARKS.

(a) Cf. the more emphatic construction (1) with לְמַעַן, Deut. 8:3; 1 Kgs. 12:15; Isa. 30:1; Jer. 32:29; Mic. 6:5,16; (2) with לְבַעֲבוֹר, 2 Sam. 17:14; 18:18.

(b) The use of לְ in לַעֲשׂוֹת, Isa. 5:2, *till it should produce*, is worthy of note.

(c) "It thus serves to characterize more closely the idea of the verb by stating the sphere in which the action moves;" the phrase is best translated by treating the Infinitive as the main verb, and the finite verb as an adverb.

(d) The Infinitive as subject sometimes has לְ, e. g., Prov. 21:9; 2 Sam. 18:11.

5. a. וְהָאָמַר לְכוֹרֶשׁ. וְלֵאמֹר לִירוּשָׁלַם¹¹ who says to C. .and says to J.
 אֶת-בְּנֵיכֶם יִקַּח וְשָׂם לוֹ בְּמַרְכָּבָתוֹ וְלָשׂוּם לוֹ שָׂרֵי אֲלָפִים¹²
your sons he will take and set them on his chariots, and will make them leaders of thousands.

¹ Gen. 2:5.

⁴ Gen. 1:22.

⁷ Gen. 4:2.

¹⁰ Ex. 3:19.

² Eccl. 3:2.

⁵ Ps. 78:18.

⁸ Gen. 13:16.

¹¹ Isa. 44:28.

³ Gen. 2:3.

⁶ Gen. 6:1.

⁹ 1 Kgs. 19:4.

¹² 1 Sam. 8:11,12.

b. *עַל-רַדְפוֹ וְיִשְׁחַת רַחֲמָיו*¹ *because he pursued him and stifled his compassion.*

*וַיְהִי כִּהְרִימִי וְאִקְרָא*² *and it came to pass when I raised my voice and cried.* [eat.

6. *אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכַל-מִמֶּנּוּ*³ *of which I commanded thee not to*
*רַק חֹזֵק לְבִלְתִּי אֲכַל הַדָּם*⁴ *only be strong not to eat the blood.*

5. The Infinitive construct sometimes

a. Continues a sentence introduced by an Imperfect or Participle.

b. Is continued by the Perfect or Imperfect with Wāw Consecutive

(§§ 24. 5; 25. 5).

6. When the Infinitive is to be negated, *לְבִלְתִּי* is employed.

REFERENCES FOR STUDY.

Gen. 4:13; 24:30.....1c.	Isa. 10:32.....3b.
Gen. 18:29.....4a.	Isa. 13:19; 10:15.....2c.
Ex. 14:12.....1a.	Isa. 47:9.....2b.
Ex. 14:12.....2a.	Jer. 7:10.....2a.
Ex. 32:29.....5	Jer. 17:10; 19:12.....5
Lev. 10:10,11.....5	Hos. 9:13.....3b.
Deut. 8:2; 11:4; 15:10; 25:17.....1c.	Amos 8:4.....5
Deut. 25:19.....2b.	Mic. 6:8.....1d.
Josh. 14:7.....2c.	Ps. 32:9.....3b.
1 Sam. 12:17; 14:33.....3e.	Ps. 34:23.....5
2 Sam. 14:25.....3e.	Ps. 46:3; 76:10; 133:1.....2b.
2 Sam. 17:14.....1c.	Prov. 14:8; 16:12.....1a.
2 Sam. 18:11.....1a.	Prov. 26:2.....3e.
1 Kgs. 12:15; 15:4.....2a.	Job 33:17.....2e.
1 Kgs. 13:4.....2c.	2 Chr. 5:11; 20:6; 25:9.....3c.
Isa. 5:24; 10:2.....5	

¹ Amos 1:11.

² Gen. 39:18.

³ Gen. 3:11.

⁴ Deut. 12:23.

III. Verbal Government and Apposition.

30. THE OBJECT ACCUSATIVE.

1. 'ברא א' את השמים ואת הא' ¹ *God created the heavens and the e.*
2. ידֵיכֶם דָּמִים מְלֵאוּ ² *your hands are full of blood.*
אֲוֵלֵי יִחְסְרוּן... חֲמִשָּׁה ³ *perhaps they... will lack five.*
3. לְבִשׁוּ כְרִים הַצֹּאן ⁴ *the pastures are clothed with flocks.*
אֲזָרוּ חֵיל ⁵ *they gird themselves with strength.*
4. יָשַׁב הַבַּיִת ⁶ *he remained in the house.*
וַיָּבֹאוּ אֶרֶץ כְּנָעַן ⁷ *and they came to the land of Canaan.*
לֹא יָצָא הָעִיר ⁸ *he went not out of the city.*
5. גִּמְלַתְךָ הַטּוֹבָה... גִּמְלַתְנִי הַרְעָה ⁹ *thou hast rendered me good, I have rendered thee evil.* [tidings..]
נִא אֲרוּצָה נִא אֲבִשְׂרָה אֶת הַמֶּלֶךְ ¹⁰ *let me run and bring the king*

1. In Hebrew, as in other languages, transitive verbs govern their object in the accusative.^a But aside from ordinary transitive verbs, certain other classes are so construed; these are

2. Verbs denoting *fullness* or *want*,^b of which the most common are *מלא* *be full*, *שבע* *be satisfied*, *שרץ* *teem*, *פריץ* *overflow*, *רוה* *be satisfied*, *חסר* *be deficient*, *שכל* *be deprived*.

3. Verbs denoting *to clothe* and *unclothe*, of which the most common are *לבש* *put on*, *ערה* *adorn oneself*, *עטה* *cover*, *עטף* *wrap up*, *כסה* *cover*, *צפה* *overlay*, *טוח* *spread over*, *עטר* *crown*, *חגר*, *אזר* *gird*, *פשט* *put off*.

4. Verbs denoting *to go*, or *come*, *to dwell*, of which the most common are *בוא* *go in*, *יצא* *go out*, *הלך* *go*, *ישב*, *שכן*, *גור* *dwell*, *שכב* *lie down*.

5. Verbs which were originally transitive and now resume their original force, or which were originally intransitive but have come to be con-

¹ Gen. 1:1.

⁴ Ps. 65:14.

⁷ Gen. 45:25.

⁹ 1 Sam. 24:18.

² Isa. 1:15.

⁵ 1 Sam. 2:4.

⁸ 2 Kgs. 20:4.

¹⁰ 2 Sam. 18:19.

³ Gen. 18:28.

⁶ Ruth 2:7.

ceived of as transitive; ^c e. g., רִיב *defend before court*, ענה *answer, reply to*, בשר *bring good news to*, נאף *commit adultery with*, ערב *become surety for*, גמל *repay*, שלם *retaliate*, מרה *rebel against*.

REMARKS.

(a) Many verbs originally construed with prepositions come, in later usage, to be taken transitively, e. g., נשק, 2 Sam. 15:5; 1 Sam. 20:41; while many which were originally transitive come to prefer a preposition, e. g., קרא with ל, אל, ב, or אחר.

(b) In poetry also with verbs which gain this force only from the context, e. g., נול, Jer. 9:17; נטף, Joel 4:18; Judg. 5:4; שטף, Isa. 10:22; עלה, Isa. 5:6; Prov. 24:31.

(c) Here may be noted that double usage in accordance with which there may be employed either the noun alone or the noun with the preposition כ, e. g., Ps. 22:8 and Job 16:4; Ps. 35:16 and Job:16:9. Cf. also the use of כ in Lam. 1:17; Ex. 7:20, where we would certainly employ the accusative.

REFERENCES FOR STUDY.

Gen. 1:20,21; 27:45.....2.	Isa. 32:16.....4.
Gen. 4:20.....4.	Isa. 60:6.....5.
Ex. 1:7.....2.	Ps. 5:5; 120:5.....4.
Judg. 5:17.....4.	Ps. 35:12; 68:12.....5.
2 Kgs. 20:4.....4.	Ps. 65:14; 104:2.....3.

31. THE DOUBLE ACCUSATIVE.

- אתך¹ הראני *Y. hath shown thee to me.*
נשקה את אבינו² *let us cause our father to drink wine.*
- וחגרת אתם אבנט³ *and thou shalt gird them with priestly girdles.*
ויטעהו שרק⁴ *and he planted it with choice vines.*
- ומלאו את הארץ חלל⁵ *and they shall fill the land with slain.*
ודגן ותירש סמכתי⁶ *with corn and new wine have I sustained him.*
- הילדים אשר חנן א' את עבדך⁷ *the children whom God hath granted thy servant.*
תורך נוראות ימינך⁸ *thy right hand shall teach thee terrible things.*
שאל את הכהנים תורה⁹ *ask the priests for instruction.*
- קרא שמו יעקב¹⁰ *he called his name Jacob.*
ויחשבה לו צדקה¹¹ *and he counted it to him for righteousness.*
- ויבנה את האבנים מזבח¹² *and he built the stones into an altar.*
וייצר¹³ את האדם עפר *and Y. formed the man out of dust.*

¹ 2 Kgs. 8:13.

² Gen. 19:32.

³ Ex. 29:9.

⁴ Isa. 5:2.

⁵ Ezek. 30:11.

⁶ Gen. 27:37.

⁷ Gen. 33:5.

⁸ Ps. 45:5.

⁹ Hag. 2:11.

¹⁰ Gen. 27:36.

¹¹ Gen. 15:6.

¹² 1 Kgs. 18:32.

¹³ Gen. 2:7.

7. *הכית את כל אויבי לחי*¹ *thou hast smitten all my enemies on the*
cheek-bone. [soul.

*וקבע את קבעיהם נפש*² *and he will spoil their spoilers as to the*

Verbs which govern two accusatives may be classified as follows :^{a, b}

1. The causative of stems which in the Qāl governed *one* accusative.
2. Verbs denoting *to clothe, cover; to plant, sow*, which have or are assigned a causative force even in Qāl.
3. Verbs denoting *to fill, satisfy, sustain*, and the opposite.
4. Verbs denoting *to give, bestow; to ask, answer, teach*.
5. Verbs denoting *to name, appoint, consider*.
6. Verbs denoting *to make into, make out of, build, form*, etc.
7. Verbs which take, besides a direct object, a remote object which specifies more distinctly the object affected by the action, or the circumstances connected therewith.

REMARKS.

- (a) Many of these verbs are also construed with prepositions.
 (b) Verbs which in the active govern two accusatives, in the passive govern one.
 (c) Here belong נתן, שים, שות, עשה, בנה, etc.

REFERENCES FOR STUDY.

Gen. 4:25; 16:15; 17:5; 28:19.....5.	Jer. 2:21.....2.
Gen. 19:331.	Jer. 3:15.....7.
Ex. 28:6; 37:1; 39:22,27.....6.	Amos 6:11.....6.
Josh. 7:25.....7.	Mic. 7:2.....7.
2 Sam. 1:18.....4.	Ps. 60:5.....1.
1 Kgs. 18:21.....4.	Ps. 64:8.....7.
Isa. 16:9; 50:4.....3.	Ps. 65:10.....3.
Isa. 17:10; 22:21; 30:23.....2.	Ps. 94:10.....4.
Isa. 60:17.....6.	

32. THE COGNATE ACCUSATIVE.

1. *עשב זרע זרע*³ *herb producing seed.*
*ויחלם יוסף חלום*⁴ *and Joseph had a dream.*
*הרבר דברתי*⁵ *have I spoken (even) a word?*
2. *בכו בכי גדול*⁶ *they wept with a great weeping.*
*ננסו מנסת חרב*⁷ *they fled the flight of the sword.*
*קבורת חמור יקבר*⁸ *he shall be buried with the burial of an ass.*

¹ Ps. 3:8. ³ Gen. 1:29. ⁵ 2 Sam. 7:7. ⁷ Lev. 26:36.
² Prov. 22:23. ⁴ Gen. 37:5. ⁶ 2 Sam. 13:36. ⁸ Jer. 22:19.

3. **חמה גדולה קנאתי**¹ *I am jealous in great anger.*
ויזעק קול גדול² *and he cried a loud voice.*
4. **שמעו שמוע... וראו ראו**³ *hear a hearing... see a seeing.*
המלך תמלך⁴ *shalt thou indeed reign?*

Any verb may take a noun of the same stem to define and explain the verbal idea. This is called the cognate accusative. Here may be distinguished:

1. Cases in which the accusative furnishes a concrete example of the action expressed by the verb, and is employed either to express special emphasis, or where in modern languages the verb would be a word of general significance (cf. the usage in Latin and Greek).

2. Cases in which the cognate accusative, followed either by an adjective or a genitive, furnishes additional information concerning the action of the verb.

3. Cases in which this accusative is *cognate* not in stem, but only in signification. Hence arises a number of common and concise expressions, used, for the most part, in poetry.

4. Cases in which this accusative expresses not the concrete, but the *abstract* idea of the verb. Here belongs the usage of the Infinitive absolute before and after a finite form (§ 28. 3).

REFERENCES FOR STUDY.

Num. 31:2.....1.	Jer. 14:17; 20:11; 23:6; 30:14.....3.
1 Sam. 4:5.....2.	Jer. 30:14.....2.
1 Sam. 20:17.....1.	Hos. 10:4.....1.
2 Sam. 12:16; 13:15.....1.	Jon. 4:6.....2.
1 Kgs. 2:16.....1.	Zech. 1:14,15.....2.
Isa. 5:1.....2.	Zech. 1:2.....1.
Isa. 5:6.....1.	Prov. 17:27; 22:23.....1.
Isa. 37:6.....3.	

33. THE ADVERBIAL ACCUSATIVE.

1. a. **נצא השרה**⁵ *let us go out into the field.*
ואם הימין... ואם השמאל⁶ *whether to the left or to the right.*
ויחן את פני העיר⁷ *and he encamped before the city.*
- b. **והוא ישב פתח האהל**⁸ *while he sat at the entrance of the tent.*
בקבר אביו אשר בית לחם⁹ *in his father's grave which was in Bethlehem.*

¹ Zech. 8:2.

⁴ Gen. 37:8.

⁶ Gen. 13:9.

⁸ Gen. 18:1.

² 2 Sam. 19:5.

⁵ 1 Sam. 20:11.

⁷ Gen. 33:18.

⁹ 2 Sam. 2:32.

³ Isa. 6:9.

2. התחלת קציר שערים¹ *at the beginning of barley-harvest.*
 יהגה יומם ולילה² *he meditates day and night.*
3. חמש עשרה אמה... גברו המים³ *the waters rose fifteen cubits.*
 לישבתך עולמים⁴ *that thou mayest live forever.*
 העיר היצאת אלף⁵ *the city that goes forth a thousand.*
4. ערום ינוס⁶ *he flees naked.*
 וילך אגג מערנת⁷ *and Agag came with confidence.*
 ארד אל בני אבל⁸ *I will go down to my son mourning.*
 ימותו אנשים⁹ *they shall die as men.* [men.]
5. מי ישרים תשפטו בני אדם¹⁰ *ye shall judge righteously the sons of*
 ראיתי א' פנים אל פנים¹¹ *I have seen God face to face.*
 נוראות נפליתי¹² *I have been wonderfully distinguished.*
6. חרב תאכלו¹³ *ye have been devoured by the sword.*
 תבאו לראות פני¹⁴ *ye come in to be seen by my face.*
7. ונבקע הר הזיתים... גיא גדולה¹⁵ *and the mount of Olives shall be*
cleft (so as to become) a large valley. [great fear.
 ויתהי יד י' בעיר מהומה ג'¹⁶ *a. t. h. of Y. was on t. c. (so that there arose)*
8. a. חלה את רגליו¹⁷ *he was ill as to his feet.* [than thou.
 רק הכסא אנדל ממך¹⁸ *only as to the throne will I be greater*
 b. נתראה פנים¹⁹ *let us see one another in person.*
 וישתחו אפים²⁰ *and he bowed himself down as regards the face.*
 c. הוא ישופך ראש²¹ *he will bruise thee in the head.*
 בשלם הבשר²² *he cooked them as to the flesh.*
 d. אקרא אל י' ²³ *I cry unto Y. with my voice.*
 לא נודעת י' שמי²⁴ *by my name Y. I was not known.*

Many nouns have become adverbs;^a many adverbial ideas are expressed by means of prepositions.^b Aside from these cases, the accusative is used in an adverbial sense, to express,

1. Designations of *place*,

a. In answer to the question *whither* ?^c

b. In answer to the question *where* ?^d

¹ 2 Sam. 21:9.

² Ps. 1:2.

³ Gen. 7:20.

⁴ 1 Kgs. 8:13.

⁵ Amos 5:3.

⁶ Amos 2:16.

⁷ 1 Sam. 15:32.

⁸ Gen. 37:35.

⁹ 1 Sam. 2:33.

¹⁰ Ps. 58:2.

¹¹ Gen. 32:31.

¹² Ps. 139:14.

¹³ Isa. 1:20.

¹⁴ Isa. 1:12.

¹⁵ Zech. 14:4.

¹⁶ 1 Sam. 5:9.

¹⁷ 1 Kgs. 15:23.

¹⁸ Gen. 41:40.

¹⁹ 2 Kgs. 14:8.

²⁰ Gen. 19:1.

²¹ Gen. 3:15.

²² 1 Kgs. 19:21.

²³ Ps. 3:5.

²⁴ Ex. 6:3.

2. Designation of *time*, in answer to the question *when?* but only in general statements.^e

3. Designations of *extent, duration, amount*, in answer to the questions *how far? how long? how much?*

4. The *state* or *condition* of the subject at the time of the action described in the principal verb.

5. The particular *mode* or *manner* in which the action of the verb is performed.

6. Rarely the instrument by means of which the action was performed.

7. The *effect* or *consequence* of the action of the verb.

8. The particular object or part to which the state or condition described by the verb is limited; i. e., the accusative of specification;^f

a. With verbs which express a state or condition.

b. With verbs which have a reflexive force.

c. With verbs which have a direct object accusative.

d. In poetry and with passive verbs.

REMARKS.

(a) E. g., אֲכַנֵּם, חָנַם, פָּתְאָם; בָּטַח Judg. 8:11, also לִבָּטַח.

(b) Cf. the various meanings local and temporal of ב, ל, מִן, אֶל, etc.

(c) In these cases the accusative ending הַ־ is frequently employed (cf. *Elements of Hebrew*, § 121. 3); e. g., Gen. 14:10; 20:1.

(d) Here also the ending הַ־ is sometimes employed; e. g., 1 Kgs. 4:14.

(e) In particular statements prepositions (ב, ל, כ) are generally employed.

(f) Here belongs the construction of the numeral noted in §§ 15. 2. c; 6. 2. R. (b).

REFERENCES FOR STUDY.

Gen. 5:3; 14:4.....3.	Jer. 26:18.....7.
Gen. 9:20.....4.	Mic. 2:3.....5.
Gen. 18:1; 38:11.....1b.	Mic. 3:12.....7.
Gen. 42:6.....5.	Nah. 1:8.....1a.
Ex. 4:9.....1a.	Hab. 3:9.....7.
Ex. 16:20.....7.	Zeph. 3:9.....8d.
Ex. 23:15.....6.	Ps. 1:2; 91:6.....2.
Deut. 9:25; 15:18.....3.	Ps. 2:12.....8a.
Deut. 33:11.....8c.	Ps. 12:3; 17:10,11.....8d.
2 Sam. 14:26.....3.	Ps. 15:2.....4.
2 Sam. 15:32.....4.	Ps. 56:3.....5.
2 Kgs. 14:8,11.....8b.	Prov. 19:23.....6.
Isa. 3:6.....1b.	Prov. 24:15.....4.
Isa. 60:14.....5.	Job 21:7.....8a.
Jer. 2:16.....8c.	2 Chr. 20:36.....1a.

34. THE ACCUSATIVE WITH **את**.

1. **והאדם ידע את חוה**¹ *and the man knew Eve.*
וירא א' את האור² *and God saw the light.*
יעזב איש את אביו³ *a man leaves his father.*
2. **ווידע את אשר עשה לו**⁴ *and he knew what he had done to him.*
אך את זה לא תאכלו⁵ *yet this ye shall not eat.*
את מי אשלח⁶ *whom shall I send ?*
3. **ונחרם את כל עיר**⁷ *and we destroyed every city.*
וועברתם את אלהים אחרים⁸ *and ye shall serve other gods.*
קח⁹ *take one of the servants.*
4. **וכי יגח יגור את איש או את אשה ומת**¹⁰ *and if an ox gore a man or a woman, that they die.*
5. **ואשמע את מדבר אלי**¹¹ *and I heard him who spake unto me.*
6. **ויחזק חרש את צרף**¹² *and the carpenter encouraged the smith.*
לענות את יעף דבר¹³ *to sustain with words him that is weary.*
7. **מזות יאכל את שבעת הימים**¹⁴ *unleavened bread shall be eaten*
the seven days. [nights.
את ארבעים היום ואת ארבעים הל'¹⁵ *the forty days and forty*
ואת בית י' אני הלך¹⁶ *and I am going to the house of Y.*
8. **חלה את רגליו**¹⁷ *he was diseased in his feet.* [foreskin.
בהמלו את בשר ערלתו¹⁸ *in his being circumcised in the flesh of his*
9. **ואת כל מברחיו בכל אנפיו בחרב יפלו**¹⁹ *and (as for) all his*
fugitives in all his bands (they) shall fall by the sword.
ויפלו אלף איש את כל אלה אנשי חיל²⁰ *and there fell 18,000*
men, all these men of valor. [have pierced.
10. **והביטו אלי את אשר דקרו**²¹ *and they will look unto me whom they*
אי חנית המלך ואת צפחת המים²² *where is the king's spear and*
the cruse of water ? [Esau.
11. **ויגד לרבקה את דברי ע'**²³ *and were told to Rebekah the words of*
אל ירע בעיניך את הדבר²⁴ *let not the thing be evil in thine eyes.*

¹ Gen. 4:1.

² Gen. 1:4.

³ Gen. 2:24.

⁴ Gen. 9:24.

⁵ Lev. 11:4.

⁶ Isa. 6:3.

⁷ Deut. 2:34.

⁸ Jer. 16:13.

⁹ 1 Sam. 9:3.

¹⁰ Ex. 21:28.

¹¹ Ezek. 2:2.

¹² Isa. 41:7.

¹³ Isa. 50:4.

¹⁴ Ex. 13:7.

¹⁵ Deut. 9:25.

¹⁶ Judg. 19:18.

¹⁷ 1 Kgs. 15:23.

¹⁸ Gen. 17:25.

¹⁹ Ezek. 17:21.

²⁰ Judg. 20:44.

²¹ Zech. 12:10.

²² 1 Sam. 26:16.

²³ Gen. 27:42.

²⁴ 2 Sam. 11:25.

1. The sign **אֵת** is prefixed to substantives^a in the accusative, especially when they precede the verb; but only when they are definite,^b and rather before the names of *persons*^c than the names of *things*.^d Besides the general usage, the particle is employed,

2. With **אִשֶּׁר**, **זֶה**, and **מִי**, but never with **כִּי**.

3. With **כֹּל**, **אַחַר**, **אַחַר**, which partake somewhat of the nature and usage of pronouns.^e

4. With a singular noun (without the article), when it represents a whole species.^f

5. With a participle (without the article) in the sense of *he who*.^g

6. With a noun from which *in poetry* (§ 5. 4) the article has been omitted.

7. With some expressions of time and place^h (§ 33. 1-3).

8. With the adverbial accusative of specification (§ 33. 8).^h

9. With expressions in which there is a transition to something new, or when something not thought of before is added.ⁱ

10. With what is strictly speaking an oblique case, or after **וְ**,^j with a circumstantial clause, or with what is meant to be less distinct or independent.^k

11. With the subject of passive verbs and of verbs which are neuter or intransitive.

REMARKS.

(a) For its use with pronominal suffixes, see § 11. 2. b.

(b) Whether definite in themselves, or by position, see § 4. 1, 2. The cases in which **אֵת** occurs with an indefinite noun are few, e. g., Ex. 2:1; 21:28; 2 Sam. 18:18; and these cases are suspicious.

(c) Yet here omitted frequently, especially in poetry; cf. Ex. 15 and Judg. 5.

(d) When the object is double it is sometimes expressed with both, sometimes with one; and at other times it is omitted, e. g., 1 Sam. 17:36; Gen. 2:19; Deut. 12:6; 14:12-18; Num. 12:5.

(e) Also with other numerals accompanied by nouns, e. g., 2 Sam. 15:16; 1 Kgs. 6:16.

(f) Compare Lev. 7:8; 20:14.

(g) This usage is very rare.

(h) Compare the use of **אֵת** with the nominative absolute (§ 7. 5).

(i) Compare with this the later use of **וְ**.

(j) Compare the use of the accusative in Arabic after *wa* in the sense of *together with*.

(k) Note the usage of **אֵת** in Zech. 8:17 and Deut. 11:2.

REFERENCES FOR STUDY.

Gen. 7:23; 17:5.....	11.	Gen. 33:18.....	7.
Gen. 8:21.....	3.	Ex. 10:8.....	11.
Gen. 18:19.....	2.	Lev. 7:8; 20:14.....	4.

Num. 16:15.....	3.	2 Sam. 21:22.....	9.
Deut. 2:34.....	3.	1 Kgs. 11:25.....	10.
Deut. 12:22.....	11.	1 Kgs. 22:27.....	2.
Josh. 22:17.....	11.	2 Kgs. 6:5.....	10.
1 Sam. 16:3.....	2.	Ezek. 14:22; 44:3.....	9.
1 Sam. 17:34; 26:16.....	10.	Ezek. 43:17.....	10.
1 Sam. 20:15.....	11.	Mic. 6:1.....	2.
1 Sam. 26:20.....	3.	Job 13:25.....	6.
2 Sam. 5:24 (cf. also 1 Sam. 24:6).....	6.		

35. THE ACCUSATIVE WITH THE PASSIVE.

1. יחלק את הארץ¹ *the land shall be divided.* [Esau.
 וישו לרבקה את דברי עשו² *and were told to Rebekah the words of*
 ויולד לחנוך את עירר³ *and Irad was born to Enoch.*
2. יהראת את הכהן⁴ *it shall be shown to the priest.*
 תאכלו⁵ *ye shall be made to devour the sword.*
 מלשוני מדבק מלקוחי⁶ *my tongue is made to attach itself to my jaws.*
3. נוראות נפליתי⁷ *I have been fearfully distinguished.*
 המסכן תרומה⁸ *impoverished of an oblation.*
4. ותמלא הארץ אתם⁹ *and the earth was filled with them.*
 מלבשים בגדים¹⁰ *clothed with garments.*

The accusative is used with the passive as follows :

1. That which was the object of the active is often construed also as an object of the passive, though really a subject.
2. Verbs which in the active take two accusatives, in the pass. take one.
3. An adverbial accusative may remain with the passive.
4. Verbs of fullness and clothing may take in the passive an accusative.

REFERENCES FOR STUDY.

Ex. 10:8; 21:28; 25:28; 27:7.....	1.	Jer. 35:14.....	1.
1 Kgs. 2:21.....	1.	Ps. 80:11.....	2.
Jer. 22:19.....	3.	Job 7:3.....	2.

36. VERBAL APPPOSITION AND SUBORDINATION.

1. והואל נא ולין¹¹ *be pleased now and lodge.*
 וישב ויחפר¹² *and he returned and digged.*
 ויסף ויקח אשה¹³ *and he added and took a wife.*

1 Num. 26:55.
 2 Gen. 27:42.
 3 Gen. 4:18.
 4 Lev. 13:49

5 Isa. 1:20.
 6 Ps. 22:16.
 7 Ps. 139:14.

8 Is. 40:20.
 9 Ex. 1:7.
 10 1 Kgs. 22:10.

11 Judg. 19:6.
 12 Gen. 26:18.
 13 Gen. 25:1.

- קול השופר הולך וחזק¹ *and the sound of the trumpet was going and becoming strong.*
- למען ילמדו ויראו² *that they may learn and fear.*
2. החל רש³ *begin, take possession.*
 ישוב ילטיש⁴ *he will return, will sharpen (= will again sharpen).*
 תרבו תדברו⁵ *ye do much, ye speak (= ye speak much).*
 הואיל הלך⁶ *he was willing, he went (= he went willingly).*
3. a. לא אבו הלוך⁷ *they would not go.*
 b. ויוספו עוד שנא אתו⁸ *and they added still to hate him.*
 c. מהרת למצא⁹ *thou hast hastened to find (found quickly).*
 הרבתה להתפלל¹⁰ *she did much to pray (prayed much).*
4. לא ידעתי אכנה¹¹ *I know not to flatter.*
 חפץ יגדיל¹² *he desired to make great.*
 יקום רוצח יקטל¹³ *the murderer rises to kill.*
5. כהתימך שודר¹⁴ *when thou shalt finish to destroy.*
 ידע מנגן¹⁵ *one who knows how to play.*

When one verbal form is employed to define the idea expressed by another, whether indicating some attendant circumstance or characteristic, or describing what grows immediately out of the first, the following constructions are found :

1. Both verbs are finite, the second being joined to the first by ו (either conjunctive or consecutive); here both verbs may be Imperatives, the first a Perfect and the second an Imperfect with Wāw Consecutive, or the first an Imperfect and the second a Perfect with Wāw Cons.^a

2. Both verbs are finite, there being no connective;^{a, c} this is more common in poetry.

3. The first verb is a finite form, and the second an Infinitive, either (1) Inf. abs., or (2) Inf. cons. without ל, or (3) Inf. cons. with ל.^b

4. Both verbs are finite, the second being brought into *direct* subordination to the first by being placed in the Imperfect (*subjunctive*); this is rare and late.^d

5. The second verb may be a Participle and thus describe the circumstances "more vividly than would either the (subjunctive) Imperfect, or the Infinitive."^e

¹ Ex. 19:19.⁵ 1 Sam. 2:3.⁹ Gen. 27:20.¹³ Job 24:14.² Deut. 31:12.⁶ Hos. 5:11.¹⁰ 1 Sam. 1:12.¹⁴ Isa. 33:1.³ Deut. 2:24.⁷ Isa. 42:24.¹¹ Job 32:22.¹⁵ 1 Sam. 16:16.⁴ Ps. 7:13.⁸ Gen. 37:5.¹² Isa. 42:21.

REMARKS.

(a) In this case the second verb agrees with the first in gender, and number, and generally in tense.

(b) On this use of the Infinitive absolute and construct, cf. §§ 28, 29.

(c) In the passages cited, the first verb qualifies the second; in Isa. 53:11 *יראה ישבע* *he shall see satisfyingly*, and Jer. 4:5 *קראו מלאו* *call ye with full voice*, the second qualifies the first.

(d) Examine Num. 22:6 and Isa. 47:1, in which there is an interesting change of number and person, with which this construction is closely connected.

(e) In 1 Sam. 3:2 an adjective is used instead of a Participle.

REFERENCES FOR STUDY.

Gen. 2:3; 11:8.....	3c.	Jer. 3:3.....	3b.
Gen. 30:31.....	2.	Jer. 9:4.....	3a.
Gen. 45:9.....	1.	Jer. 22:30.....	5.
Ex. 18:23.....	3b.	Hos. 2:11.....	1.
Num. 22:6.....	4.	Hos. 1:6; 9:9.....	2.
Deut. 1:5.....	2.	Joel 2:20,21.....	3c.
Deut. 2:16; 3:24.....	3c.	Jon. 4:2.....	3c.
Deut. 2:25,31.....	3b.	Mic. 6:13.....	3b.
Josh. 3:16; 5:2.....	2.	Zech. 8:15.....	2.
Josh. 7:7.....	1.	Ps. 127:2.....	5.
1 Sam. 20:19.....	2.	Prov. 15:21.....	3b.
2 Kgs. 1:11,13.....	1.	Job 19:3; 20:19.....	2.
Isa. 1:14.....	3b.	Job. 23:3.....	1.
Isa. 1:17; 7:15; 57:20.....	3a.	Lam. 4:14.....	4.
Isa. 6:13.....	1.	1 Chr. 13:2.....	2.
Isa. 29:15.....	3c.	2 Chr. 26:15.....	3c.
Isa. 47:1.....	4.		

IV. The Sentence.

37. THE SUBJECT AND PREDICATE.

1. יצאו מן העם¹ *some of the people went out.*
הרבה נפל מן העם² *much of the people fell.*
הנני משחיתם³ *behold, I am about to destroy them.*
2. a. אז יאמרו בגוים⁴ *then they said among the nations.*
לא תוסיפי יקראו לך⁵ *thou shalt no longer be called.*
b. על כן קרא שמה בבל⁶ *therefore they called its name Babel.*
אם יחרוש בבקרים⁷ *when one ploughs in the morning.*
ואמר אליו⁸ *and one shall say unto him.*
c. יפל הנפל⁹ *anyone who falls.*
יתהלל המתהלל¹⁰ *let him that glorieth glory.*
d. עד באך¹¹ *as far as thy coming = until one comes.*
בערכך נפשת ליהוה¹² *in thine estimating persons unto Y.*
3. a. ינוח לי¹³ *it will be quiet for me (= I will feel quiet).*
מקטר¹⁴ *it is scattered as incense (= incense is offered).*
b. חשכה¹⁵ *it has become dark; תמטיר¹⁶ it rains.*
ותצר לישראל¹⁷ *and it was strait with Israel.*

In reference to the *subject* of a sentence, it may be noted that,

1. Aside from the noun, adjective and pronoun which may serve as subject, prepositional phrases, adverbs and pronominal suffixes (joined to particles) also perform this service.

2. When the subject is *indefinite* (German *man*, French *on*, Eng. *they*) various constructions are employed, viz.:^a

a. The verb in the *third person plural*.^b

b. The verb in the *third person singular*, in giving names, when the subject may be gathered from the nature of the verb, or from the context.

¹ Ex. 16:27.

² 2 Sam. 1:4.

³ Gen. 6:13.

⁴ Ps. 126:2.

⁵ Isa. 47:1.

⁶ Gen. 11:9.

⁷ Amos 6:12.

⁸ Zech. 13:6.

⁹ Deut. 22:8.

¹⁰ Jer. 9:23.

¹¹ Gen. 13:10.

¹² Lev. 27:2,3.

¹³ Job 3:13.

¹⁴ Mal. 1:11.

¹⁵ Mic. 3:6.

¹⁶ Amos 4:7.

¹⁷ Judg. 10:9.

c. The verb with a Participle of the same for subject.

d. The pronoun of the second person singular, in the formula ער באך, and in legal phraseology.

3. When the subject is *impersonal* (where in English we use *it*) there is employed,

a. The verb (or participle) in the third singular, and when active, generally masculine; when passive, always masculine; but

b. The verb in the third singular *feminine* in description of material phenomena, and also elsewhere.

4. a. יהוה צדיק¹ *Yahweh is righteous.*

יהוה הצדיק² *Yahweh is the righteous one.*

b. אמתי³ משפטי *the judgments of Y. are truth (= true).*

עיניך יונים⁴ *thine eyes are doves (= like doves' eyes).*

c. כסאו⁵ בשמים *his throne is in heaven.*

השלום אביכם⁶ *is your father in health?*

אתם המעט מכל העמים⁷ *ye are the least of all the peoples.*

4. Aside from a verb, the *predicate* may be,

a. An adjective, which is undefined, unless it is desired for special reason to prefix the article.

b. A noun, a construction frequently employed because of the want of adjectives.

c. A prepositional phrase, adverbial accusative, or adverb.

5. a. קציר היום⁸ *harvest (is) to-day; ' צדיק⁹ Y. (is) righteous.*

b. דור הוא הקטן¹⁰ *the blood is the soul; דור הוא הקטן¹¹ D. was (or is) the youngest; מה המה אלה¹² what are these? (cf. Zech. 4:4).*

אתה הוא האלהים¹³ *thou art God.*

c. איש היה בארץ עוץ¹⁴ *there was (lived) a man in the land of Uz.*

והנחש היה ערום¹⁵ *and the serpent had become subtle.*

d. יש תקוה¹⁶ *there is hope; יש אתך¹⁷ it is with thee.*

אין יוסף¹⁸ *no Joseph; תבן אין נתן¹⁹ straw is not given.*

הנהני²⁰ *behold me; הנה באהל²¹ she is in the tent.*

¹ Ps. 11:7.

² Ex. 9:27.

³ Ps. 19:10.

⁴ Cant. 1:15.

⁵ Ps. 11:4.

⁶ Gen. 43:27.

⁷ Deut. 7:7.

⁸ 1 Sam. 12:17.

⁹ Ps. 11:7.

¹⁰ Deut. 12:23.

¹¹ 1 Sam. 17:14.

¹² Zech. 4:5.

¹³ 2 Sam. 7:29.

¹⁴ Job 1:1.

¹⁵ Gen. 3:1.

¹⁶ Job 11:18.

¹⁷ Prov. 3:28.

¹⁸ Gen. 37:29.

¹⁹ Ex. 5:16.

²⁰ 1 Sam. 3:4.

²¹ Gen. 18:9.

5. The subject and predicate may be united in various ways :

a. They may stand together, with no connecting word of any kind.^e

b. They may be joined by means of the pronoun of the third pers. ; whether the circumstance is one of past or present time, and whether the subject is first, second or third person. At first expressing *existence* only in the most general way, it comes to be equivalent to our verb *to be*, and is especially used when both subject and predicate are definite.^{d,e} Cf. § 7. 6, 7.

c. The verb **היה** may be employed ; but this always expresses the idea of *becoming*, *existing*, and is therefore never identical with the substantive verb *to be*.^f

d. Certain particles, viz., **יש** *existence*, **אין** *non-existence*, **הנה** *see*, *behold*, are employed. These were originally nouns, but in usage have come to be practically equivalent to our copula.

REMARKS.

(a) On the use of **איש**, **דבר**, **כל** to express the indefinite subject, § 14. 2. b.

(b) A paraphrastic mode of expression to express the same force as that conveyed by the *third person plural* is seen in the use of the passive, with which the accusative is joined, e. g., **יתן את הארץ** = *let them give the land*; cf. Gen. 17:5; 27:42; Amos 4:2, etc. (§ 35. 1).

(c) "An external sign for connecting the two main constituents of a proposition, when the predicate is not to be a verb—in other words, a *copula*—is really unnecessary; because the mode in which the discourse is delivered by the living voice is of itself sufficient to indicate the separation, in meaning, between the two different halves of the sentence; and, in Hebrew, a special word for this purpose is, in actual fact, very rarely used. The Indo-Germanic languages begin pretty early to use the verb *to be* for this sign, when the predicate did not consist of a more complete verb, and thus the substantive verb came to be the mere copula in a sentence, whereas the Semitic languages properly do not yet know of any such usage, and have, in this respect also, remained much more simple."^{*}

(d) But also in later Hebrew frequently when the subject is indefinite.

(e) Cf. the use of **הוא** in Nah. 2:9; Isa. 18:2,7.

(f) Cf. the use of **לא היה** = *he is not*. Gen. 42:11; Isa. 15:6; 23:13.

(g) For an interesting use of **הפך** *to turn* and **כבב** *become*, see Lev. 13:3,4; Jer. 31:21.

REFERENCES FOR STUDY.

Gen. 11:1.....	4b.	Deut. 33:25.....	4b.
Gen. 15:1.....	4c.	1 Sam. 16:23.....	3a.
Gen. 18:9.....	5d.	1 Sam. 19:22.....	5d.
Ex. 9:31.....	4b.	1 Sam. 19:22.....	2b.
Deut. 4:32.....	1	1 Sam. 21:6.....	4b.
Deut. 7:7.....	4c.	2 Sam. 7:28.....	5b.

* Ewald, Hebrew Syntax, pp. 134,135.

1 Kgs. 14:10; 18:26.....2b.	Zech. 6:12.....3a.
Isa. 6:10.....2b.	Ps. 44:5.....5b.
Isa. 7:24.....4b.	Ps. 45:7.....4b.
Isa. 8:4.....2b.	Ps. 87:3.....3a.
Isa. 23:1.....3a.	Ps. 148:6.....2b.
Jer. 13:16.....3a.	Prov. 3:28.....5d.
Ezek. 43:19-27.....2d.	Prov. 8:14.....4c.
Mic. 2:4.8.....2b.	Job 8:9.....4c.
Nah. 1:14.....1	Job 11:18.....5d.
Zeph. 2:12.....5b.	Job 34:20.....2a.
Hag. 1:6.....3a.	Ruth 1:12.....5d.
Hag. 2:3.....1	

38. ORDER OF WORDS IN A SENTENCE

1. a. *ברא אלהים את השמים*¹ *God created the heaven.*
*ויאמר הנחש אל האשה*² *and the serpent said unto the woman.*
 b. *גדול אתה וגדול שמך*³ *great thou art and great is thy name.*
*יהוה אלהיך הוא אלהים*⁴ *Yahweh, thy God, is God.*
 c. *ויהוה ענה בי*⁵ *seeing that Y. hath testified against me.*
*וראשו מגיע בשמים*⁶ *and the top (was) reaching to heaven.*
2. a. *ברא א' את השמים*¹ *God created the heaven.* [name.
 b. *השכיחו את עמי שמי*⁷ *they have caused my people to forget my*
 c. *אתן לך עשרת כסף*⁸ *I will give thee ten pieces of silver.*
*ויברך אתם אלהים*⁹ *and God blessed them.*

1. The usual order of words, so far as concerns the two principal members, is as follows :

- a. *Predicate, subject*, when the predicate is a *verb*.^a
- b. *Predicate, subject*, when the predicate is an *adjective* ;^b but *subject, predicate*, when the predicate is a *noun*.^c
- c. *Subject, predicate*, in what are called descriptive or circumstantial clauses.^d

2. a. The usual order of words, so far as concerns the three principal members, is *predicate, subject, object* (direct or indirect) ;^e and

b. If there are two objects, that one comes first which is the more important ; but

c. When the object (direct or indirect) is a pronoun, it is likely immediately to follow the predicate.^f

¹ Gen. 1:1.

⁴ Deut. 4:35.

⁶ Gen. 28:12.

⁸ Judg. 17:10.

² Gen. 3:4.

⁵ Ruth 1:21.

⁷ Jer. 23:27.

⁹ Gen. 1:22.

³ Jer. 10:6.

REMARKS.

(a) In Hebrew, the *act* was more important than the agent, and was consequently placed first.

(b) Compare the position of the adjective when attributive, viz., after the noun (§ 10. 2. a.).

(c) This order, which is always followed when neither subject nor predicate is to be emphasized, indicates at once which is subject and which is predicate.

(d) "By putting the *subject* first, and the predicate afterwards, the action, its development, and its progress do not come into the foreground, as in ordinary narrative discourse; but the *person* is placed first, by himself, in order to be immediately thereafter more fully described and depicted as he is; and the whole proposition, in a manner quite the opposite of the usual narrative style, presents us with a harmonious and placid picture of something continuous, permanent,—just as the speaker conceives it."*

(e) Furthermore it may be said, additions in the form of an adjective, genitive or adverb follow the particular word which they modify. There are, of course special rules for the Infinitive absolute (§ 28.) and negatives (§ 37.).

(f) There is a growing tendency to insert small words and expressions between the more important members, e. g., זאת Ex. 14:5; כֹּאֵר Jer. 18:13; לוֹ Ps. 7:14; הִיָּה Job 1:1.

3. a. וּמַעֲלֵל קָטָן תַּעֲשֶׂה לוֹ אִמּוֹ¹ and a little robe his mother made for him.

בְּעִיר יֵאָכְלוּ הַכְּלָבִים² הַמֵּת לִי² him that dieth of J. in the city shall the dogs eat.

אֲחֵי אֲנֹכִי מִבְּקֵשׁ³ my brethren I am seeking. [thing.]

דָּבָר גְּדוֹל הֵנּוּ דָבָר אֵלֶיךָ⁴ had the prophet bid thee (do) a great

וְאַתָּה בְּרִיתִי תִשְׁמֹר⁵ and thou my covenant shalt keep.

וְיִהְיוּ פִתְהֵן יַעֲרָה⁶ Y. will lay bare their secret parts.

וְכָתַב הַכֹּהֵן הָאֵלֶּת הָאֵלֶּה הַכְּהֵן⁷ and the priest shall write these curses.

שִׁכְלָה נְשִׁים חֲרָבְךָ⁸ thy sword has made women childless.

3. From the usual order (see above), there are sometimes found variations, e. g.,

a. *Object, predicate, subject*, which emphasizes the object.

b. *Object, subject, predicate*, which likewise emphasizes the object; this is the usual construction when the predicate is a participle, but elsewhere rare.

c. *Subject, object, predicate*, which emphasizes the subject, and "in prose confers upon the phrase a poetical coloring by transferring the predicate to the end."

¹ 1 Sam. 2:19.

³ Gen. 37:16.

⁵ Gen. 17:9.

⁷ Num. 5:23.

² 1 Kgs. 14:11.

⁴ 2 Kgs. 5:13.

⁶ Isa. 3:17.

⁸ 1 Sam. 15:33.

* Ewald, Hebrew Syntax, pp. 152, 153.

d. Predicate, object, subject, which emphasizes the subject; this is rare except when the object is a pronominal suffix (see ‡ 38. 2. *c*).

REFERENCES FOR STUDY.

Gen. 1:12.....1a.	1 Sam. 15:33.....3d.
Gen. 1:28.....2c.	1 Sam. 20:20.....3c.
Gen. 2:10.....1c.	1 Sam. 25:14.....2a.
Gen. 21:7.....3d.	2 Sam. 3:26.....1c.
Gen. 23:6.....3c.	Isa. 5:17; 28:17b.....3b.
Gen. 42:30.....2a.	Isa. 13:18; 17:5; 26:19; 30:24.....3c.
Num. 5:23.....3d.	Isa. 18:5.....1b.
Judg. 9:36; 14:4.....3b.	Isa. 19:13.....3d.
Judg. 12:11,13.....3d.	Jer. 9:19.....2b.
Judg. 17:6.....3c.	Ps. 51:5.....3b.
Judg. 17:10.....2c.	Job 6:12.....1b.
1 Sam. 7:14; 15:1; 17:36; 25:43; 28:18,19...3a.	

39. EMPHASIS.

1. לך¹ ויהוה יהיה עמך *go, and Yahweh be with thee.*
 אֶת־הַלֵּוִי־הַבְּרִיחַ ² *the lion thy servant smote.*
 עָמַדְתִּי ³ *in my dream, behold, I stood.*
2. a. אֶת־הָעָם הָעֹבְרִים אֹתָם ⁴ *the people, he made them to pass over.*
 ב. וְיִשְׂרָאֵל יֵאָמְרוּ ⁵ *in the day of your eating, then shall be, etc.*
 c. וְהָיָה גַם־הִיא ⁶ *and his concubine, she also bare.*
3. וַתִּרְאֶה אֶת־הַיָּלֵד ⁷ *and she saw him, the boy.*
 וְנָתַתִּי לָהֶם לְבָנֵי־יִשְׂרָאֵל ⁸ *I give to them, the children of Israel.*
4. a. וְאֵינִי אֶל־מִלְטָה ⁹ *and I only am escaped.* [own enemies.
 b. וְכִפְיוֹ גַם־הוּא ¹⁰ *in me; כִּפְיוֹ גַם־הוּא ¹¹ in his mouth also; לִי ¹² mine*
5. a. וְצַדִּיק צַדִּיק תִּרְדָּף ¹³ *that which is altogether righteous thou shalt, etc.*
 אֶרֶץ אֶרֶץ אֶרֶץ שְׁמַעִי ¹⁴ *O earth, earth, earth, hear.*
 b. וְלֹא־כִי־קִנִּיתִי מֵאֹתָךְ ¹⁵ *nay, but I will buy from thee.*
 וְהָיָה כִּי־תִשְׁמְרוּ אֶת־הַשְּׂמֵרִים ¹⁶ *they had but just set the watch.* ! 75
 וְהֲלֹךְ־תִּמְלֹךְ ¹⁷ *wilt thou actually reign ?*
 וְאֶמְרָתִי יָצָא־יָצוֹא ¹⁸ *I thought he will certainly go out.*
6. וְהַדָּם הוּא ¹⁹ *the blood itself; הוּא־אֲדֹנָי ²⁰ the Lord himself.*
7. וְלָךְ לָךְ ²¹ *get thee; לָךְ לָךְ ²² he betook himself to flight.*

¹ 1 Sam. 17:37.

² 1 Sam. 17:36.

³ Gen. 41:17.

⁴ Gen. 47:21.

⁵ Gen. 3:5.

⁶ Gen. 22:24.

⁷ Ex. 2:6.

⁸ Josh. 1:2.

⁹ Job 1:15.

¹⁰ 1 Sam. 25:24.

¹¹ 2 Sam. 17:5.

¹² Ps. 27:2.

¹³ Deut. 16:20.

¹⁴ Jer. 22:29.

¹⁵ 2 Sam. 24:24.

¹⁶ Judg. 7:19.

¹⁷ Gen. 37:8.

¹⁸ 2 Kgs. 5:11.

¹⁹ Lev. 17:11.

²⁰ Isa. 7:14.

²¹ Gen. 12:1.

²² Isa. 31:8.

The language has various methods of marking emphasis, some of which have already been treated in other connections. The more important may be grouped as follows:

1. The word to be emphasized is placed, out of the usual order, at the head of its clause (§ 38. 3).

2. The word or phrase is placed independently at the beginning, without grammatical connection with what follows, and is afterwards resumed

a. By a pronoun or another noun.^a

b. By Wāw, either conjunctive (rare) or consecutive (with Perfect or Imperfect).^b

c. By both Wāw and a pronoun.

3. The idea is expressed first by a pronoun and then by a noun.^c

4. When a pronoun is to be emphasized, it is repeated either in the form of a separate pronoun, or of a pronominal suffix.^d

5. *a.* The word, a noun, is simply repeated, sometimes twice.^{e, f}

b. The word, a verb, is written twice; once (generally first) in the form of the Infinitive absolute; a usage (§ 28. 3) found in the expression of (1) antithetic, (2) restrictive, (3) emphatic interrogative, and (4) emphatic declarative sentences.

6. The word to be emphasized is followed by the pronoun הוּא (not הוּא הוּא = *that*, or *the same*), in the sense of *αὐτός, ipse*.

7. The use of the "ethical" dative marks the action as of special importance to the agent.^g

REMARKS.

(a) See § 7. 1-4.

(b) See § 25. 2. *d*.

(c) This is rare and confined mostly to later writers.

(d) See § 11. 1. *a.*; in later writers, however, this construction does not seem to be especially emphatic.

(e) Note the repetition of series of words in Ex. 28:34; Num. 17:21; Hos. 8:11; Ezek. 1:20,21; Isa. 53:7; Zech. 12:12-14.

(f) See also § 6. 3. *a*.

(g) "This mode of expression indicates a special partition in the action by the agent or speaker, a certain earnestness or zeal with which he acts; it occurs as an expression of heartiness more in the diffuse and easy-going popular style, both in poetry and unimpassioned prose."*

REFERENCES FOR STUDY.

Gen. 2:17; 17:14.....2a.	Gen. 27:37; 42:12.....1.
Gen. 14:10.....5a.	Gen. 40:9.....2b.
Gen. 27:34.....4b.	Ex. 12:42.....6.

* Ewald, Hebrew Syntax, 173.

Num. 14:32.....4.	Hos. 4:14.....6.
Deut. 21:7.....1.	Amos 7:12.....7.
Josh. 24:17.....4a.	Mic. 7:3.....4.
1 Sam. 4:20.....2b.	Hag. 1:4.....4.
2 Sam. 3:13.....1.	Ps. 50:6.....6.
2 Sam. 4:10; 14:10.....2c.	Prov. 3:34.....6.
1 Kgs. 15:13.....2c.	Prov. 10:22,24.....2a.
1 Kgs. 21:19.....4.	Prov. 13:24.....3.
Isa. 6:3.....5a.	Job 6:19.....7.
Isa. 8:13,14.....2a.	Job 29:3.....3.
Isa. 17:6.....3.	Cant. 8:14.....7.
Jer. 2:31; 49:12.....6.	Eccl. 7:24.....5a.
Jer. 9:14; 27:8.....3.	2 Chron. 25:10; 26:14.....3.
Ezek. 21:32.....5a.	

40. AGREEMENT OF NUMBER AND GENDER.

1. הָאָרֶץ הָיְתָה תְּהוֹ וּבְהוֹ¹ *the earth was a waste and an emptiness.*
 יִשְׂרָאֵל הָיְתָה כְּמַדְבָּר וּכְעֵמֶת יָם יָבֵשׁ׃² *the statutes of Y. are right.*
2. a. וְהָיָה שָׁם הַמְּגַפָּה גְדוּלָה׃³ *and the slaughter there was great.*
 וְהִתְפַּקְחָה עֵינֵי שְׁנֵיהֶם׃⁴ *and the eyes of both of them were opened.*
 וְהָיוּ אַנְשֵׁים נִכְלָמִים׃⁵ *the men were ashamed.*
 b. וּבָא עָלֶיךָ רָעָה׃⁶ *there comes upon thee evil.*
 וְלֹא יִסַּג כְּלָמוֹת׃⁷ *reproaches do not depart.*
 וְיִשְׂרָאֵל מִשְׁפָּטֶיךָ׃⁸ *right are thy judgments.*
 וְהָיָה חֶזֶק מִמֶּנּוּ הַמְּלַחְמָה׃⁹ *the war was too strong for him.*
3. וְעֵינַי תִּרְאֶינָה׃¹⁰ *my eyes shall see.*
 וְיָדְיָכֶם מְלֵאוֹת דָּמִים׃¹¹ *your hands are full of blood.*

The general principles of agreement may be reduced to three :

1. When the *subject* precedes, the predicate agrees with it in gender and number.^a
2. When the *predicate* precedes, two constructions are possible :
 - a. The predicate may agree with the subject in gender and number ; or,
 - b. The predicate may assume the *primary form*, viz., third masculine singular, whatever be the number or gender of the following subject.^b
3. When the subject is *dual*, the predicate generally stands in the plural (though sometimes in the feminine singular.)^c

¹ Gen. 1:2.

² Ps. 19:9.

³ 2 Sam. 18:7.

⁴ Gen. 3:7.

⁵ 1 Chron. 19:5.

⁶ Is. 47:11.

⁷ Mic. 2:6.

⁸ Ps. 119:137.

⁹ 2 Kgs. 3:26.

¹⁰ Mic. 7:10.

¹¹ Is. 1:15.

4. a. עלתה ארמנותיה סירים¹ *her palaces grow up with thorns.*
 תשטף ספיחיה² *its floods wash away.*
 יסדה תערוג בהמות³ *the beasts of the field pine.*
 תתחדש נעוריכי⁴ *thy youth is renewed.*
- b. ויראו איש ישראל⁵ *and the men of Israel saw.*
 בית שמש קצרים⁶ *(men) of Beth-shemesh were reaping.*
 כי תקראנה מלחמה⁷ *when wars arise.*
 כל הארץ בוכים⁸ *the whole land was weeping.*
5. a. ויהיו כל ימי אדם⁹ *and all the days of Adam were.*
 ותשא כל העדה¹⁰ *and all the congregation lifted up.*
- b. קול דמי אחיך צעקים¹¹ *hark! thy brother's blood crieth out.*
 קול צפיק נשאו קול¹² *hark! thy watchers lift up the voice.*
- c. רב שנים ידיעו חכמה¹³ *multitude of years shall teach wisdom.*
 קשת גבורים חתים¹⁴ *the bow of the strong is broken.*
 עיני גבהות אדם שפל¹⁵ *the eyes of man's pride are cast down*
6. ויבוא נח ובניו¹⁶ *and there went in Noah and his sons.*
 ותדבר מרים ואהרן¹⁷ *and there spoke Miriam and Aaron.*
 מתו שאול ובניו¹⁸ *Saul and his sons died.* [pursued.]
 ויואב ואבישי אחיו רדף¹⁹ *and Joab and Abishai his brother*
7. a. מברכך ברוך²⁰ *blessed be (every one of) those who bless thee.* [death.]
 מחלליה יומת²¹ *(any one of) those who profane it shall be put to*
 אין בפיהו נכונה קרבם הוות²² *my enemies, there is no*
 בפיו יברכו ובקרבם יקללו²³ *with his mouth they bless, but they*
curse inwardly.
- c. ונשא נס לגוים ושרק לו²⁴ *and he will lift up his banner to the*
nations and will hiss to it.
- d. אקים את סכת ד'... פרציהן והרסתיו אקים ובניתיה²⁵ *I*
will raise up the tabernacle (f.) of David and close up their (f.)
breaches, and his ruins I will raise up and I will build her.

1 Is. 34:13.

2 Job 14:19.

3 Joel 1:20.

4 Ps. 103:5.

5 Jud. 9:55.

6 1 Sam. 6:13.

7 Exod. 1:10.

8 2 Sam. 15:23.

9 Gen. 5:5.

10 Num. 14:1.

11 Gen. 4:10.

12 Is. 52:8.

13 Job 32:7.

14 1 Sam. 2:4.

15 Is. 2:11.

16 Gen. 7:7.

17 Num. 12:1.

18 1 Sam. 31:7.

19 2 Sam. 20:10.

20 Num. 24:9.

21 Exod. 31:14.

22 Ps. 5:9,10.

23 Ps. 62:5.

24 Is. 5:26.

25 Amos. 9:11.

The exceptions to the general principles given above, arising from an adherence to the *sense* rather than the *form*, may be classified as follows :

4. *a.* The predicate may be *feminine singular* when the subject, designating *lifeless objects, animals, members of the body, abstract ideas* (see under ‡ 2. 2. *b, c.*) is *plural*.^d

b. The predicate may be *plural*, when the subject is a collective noun, though *singular*.^e

5. When the subject is a nominative in the construct relation with a genitive,

a. The predicate always agrees with the genitive, if the nominative is כל *all*.

b. The predicate often agrees with the genitive, if the nominative is קול *voice*.

c. The predicate in poetry may agree with the genitive whenever it is desired to lay upon it special emphasis.^{f,g}

6. When the subject consists of two or more nouns joined by וְ, whether preceding or following the predicate, the latter may agree with one and be understood with the other, or may be in the plural and thus agree with them taken together.

7. There is frequently found change from one number to the other ; here belong

a. Cases in which an individual subject is generalized or the opposite.

b. Cases in which both individualizing and, later, generalizing take place.

c. Cases in which, after speaking of a multitude, the writer suddenly limits himself to one of that number.

d. Cases in which several changes take place in the same verse, which may only be explained by supposing a desire for variety, or by special considerations characteristic of that verse.

REMARKS.

(*a*) Cf., however, (1) Isa. 21:2; Gen. 35:26; Hos. 10:6; where what seems to be a subject, with which the predicate though following does not agree, is really an accusative with a passive verb; and (2) Gen. 4:7; Eccl. 2:7 (cf. 1 Kgs. 2:21), etc., in which the predicate, disagreeing with its subject, is a participle used as a substantive.

(*b*) The adjective will then be singular masculine; though the number of instances in which the adjective follows this usage is not proportionately so great as in the case of the verb.

(*c*) Cf. עֵינָיו קָמָה (1 Sam. 4:15).

(*d*) Here the feminine is treated as neuter; cf. the Greek construction, according to which a neuter plural subject takes a singular predicate.

(e) On the use of the plural of ארון, בעל (Ex. 21:29), etc., see § 3. 2. c.

(f) This is the principle everywhere operating when the nominative is a numeral (3 to 10, 100, 1000) in the construct.

(g) Cf. also the use of מבחר in Ex. 15:4.

REFERENCES FOR STUDY.

Gen. 1:14; 41:50.....	2b.	Isa. 30:20.....	3
Gen. 3:5.....	3	Jer. 4:14; 12:4.....	4a.
Gen. 8:22; 15:1; 40:1.....	6	Jer. 8:5; 23:6.....	7d.
Gen. 27:29.....	7a.	Jer. 10:4.....	7a.
Ex. 15:20.....	5a.	Jer. 44:27.....	4b.
Ex. 31:14.....	7a.	Hos. 4:8.....	7a.
Lev. 2:2.....	7c.	Hos. 9:14.....	3
Deut. 28:32.....	6	Mic. 1:13.....	2b.
Deut. 28:48.....	7c.	Hag. 2:16.....	7a.
Deut. 32:35.....	2b.	Zech. 6:14.....	4a.
Josh. 8:20.....	2b.	Ps. 18:28.....	3
Judg. 20:37.....	4b.	Ps. 18:35.....	4a.
1 Sam. 25:27.....	2b.	Prov. 3:18.....	7a.
2 Sam. 24:13.....	4a.	Job 12:7.....	4a.
1 Kgs. 1:41; 14:6.....	5b.	Job 29:10.....	5b.
1 Kgs. 22:36.....	2b.	Job 32:7; 15:20; 21:21.....	5c.
Isa. 23:2; 25:3; 60:5.....	4b.	Job 42:15.....	2b.
Isa. 23:13; 30:11; 10:5.....	7d.		

V. Kinds of Sentences.

41. NEGATIVE SENTENCES.

1. a. (1) **וְלֹא יִסְפָּה שׁוּב אֵלָיו עוֹד**¹ *and she returned unto him no more.*
לֹא יִכְרַת כָּל בָּשָׂר עוֹד² *all flesh shall not again be cut off.*
(2) **לֹא תִרְצַח . . . לֹא תִגְנוֹב**³ *thou shalt do no murder . . . thou shalt not steal.*
- b. **לֹא אֶבְשָׂה אֶל יַעֲלִצוּ אוֹיְבֵי לִי**⁴ *let me not be ashamed, let not my enemies triumph over me.*
אֵל נָא תְהִי מְרִיבָה⁵ *pray, let there be no strife.*
אֵל תּוֹסֵף דַּבֵּר אֵלַי עוֹד⁶ *speak to me no more.*
- c. **לֹא יְהוּהוּ שְׁלַחְנִי**⁷ *(it is) not Y. (but some one else that) sent me.*
2. a. **כָּל עֵשֶׂב הַשָּׂדֶה טָרַם יִצְמַח**⁸ *no herb of the field had yet, etc.*
b. **לְבַלְתִּי תַחֲטְאוּ**⁹ *in order that ye may not sin.*
c. **אֵין אֶבֶן נִרְאָה**¹⁰ *no stone was seen.*
d. **עַל בְּלִי הִגִּיד לוֹ**¹¹ *because he did not make known to him.*
e. **לְצַדִּיק לְעוֹלָם בַּל יִמוּט**¹² *the righteous shall never be removed.*
אֶרְשַׁת שׁוֹׁ בַל מִנְעַת¹³ *the desire of his life thou hast not withheld.*
בַּל יִקְמוּ וִירְשׁוּ אֶרֶץ¹⁴ *that they may not rise and possess the land.*
f. **וְכָל שָׂרֵיהָ יְהִיוּ אַפְסִים**¹⁵ *and all her princes were no more.*

1. The most commonly used negatives are **לֹא** and **אֵל**:

- a. **לֹא** is the *objective*, unconditional negative (= *οὐ, οὐκ*), and is used,
(1) with the Perf. and Impf. (Indicative) in ordinary declarative sentences; ^a
(2) with the Imperfect in prohibitory sentences.

b. **אֵל** is the *subjective*, dependent negative, and is used with the Imperfect (Jussive), to express dissuasion, deprecation. ^b

c. The position of **לֹא** and **אֵל** is immediately before the predicate; but they may stand also before another word when that particular word is to be specially emphasized. ^{c, d}

¹ Gen. 8:12.

² Gen. 9:11.

³ Ex. 20:14.

⁴ Ps. 25:2.

⁵ Gen. 13:8.

⁶ Deut. 3:26.

⁷ Num. 16:29.

⁸ Gen. 2:5.

⁹ Ex. 20:20.

¹⁰ 1 Kgs. 6:18.

¹¹ Gen. 31:20.

¹² Prov. 10:30.

¹³ Ps. 21:3.

¹⁴ Isa. 14:21.

¹⁵ Isa. 34:12.

2. With the *Perfect and Imperfect* there are found, besides לא and אל, also the following negatives:

a. טַרַם *not yet*, sometimes with the Perfect, but more often with the Imperfect in a past sense (cf. § 20. 1. b).

b. לִבְלִיתִי *in order that...not*, very rare, and with an ellipsis of אִישׁ.

c. אֵין *nothing, there is not*; with this negative the verbal form is generally a Participle (§ 45. 3); but rarely a finite form is found.

d. בְּלִי *not* (cf. בִּלְתִּי), generally after a preposition, but in poetry also alone in the sense of לא.

e. בַּל *not*, shorter form of בְּלִי, found only in poetry, and not different from לא.

f. אַפֶּס *no more*; like אֵין, originally a noun; its more common use is to indicate restriction, limitation.

3. איננו שמע ¹ *he is not hearing*; אינני נתן ² *I do not give*.

אין שר בית הסהר ראה את כל מאומה ³ *the keeper of the prison looked not to anything*.

נתן אין נתן ⁴ *straw is not given*.

4. a. לשמר ולבלתי סור ⁵ *to keep...and not to turn aside*. [eat from it.

אשר צויתך לבלתי אכל ממנו ⁶ *which I commanded thee not to*

b. אין עמך להתיצב ⁷ *it is not possible to stand before thee*.

אין ערך אליך ⁸ *there is no comparing unto thee*.

c. בלא ראות ⁹ *without seeing*.

d. מעבר ¹⁰ *that they go not over*; מראות ¹¹ *that he could not see*.

5. a. עם נבל ולא חכם ¹² *a people foolish and unwise*.

לא אלהים ¹³ *a no-god*; לא עץ ¹⁴ *a no-wood*.

b. עזום ואין מספר ¹⁵ *strong and without number*.

אין איש ¹⁶ *there is no man at all*; אין יוסף ¹⁷ *Joseph is gone*.

אדם אין צדיק ¹⁸ *no man whatever is just*.

c. מכת בלתי סרה ¹⁹ *chastisement without ceasing*. [of Gideon.

אין זאת בלתי אם חרב גרעון ²⁰ *this is no other than the sword*

¹ Jer. 7:16.

² Ex. 5:10.

³ Gen. 39:23.

⁴ Ex. 5:16.

⁵ Deut. 17:19,20.

⁶ Gen. 3:11.

⁷ 2 Chron. 20:6.

⁸ Ps. 40:6.

⁹ Num. 35:23.

¹⁰ Num. 32:7.

¹¹ Gen. 27:1.

¹² Deut. 32:6.

¹³ Deut. 32:21.

¹⁴ Isa. 10:15.

¹⁵ Joel 1:6.

¹⁶ Gen. 31:50.

¹⁷ Gen. 37:29.

¹⁸ Eccl. 7:20.

¹⁹ Is. 14:6.

²⁰ Judg. 7:14.

d. *ישגה אהו בלי מים*¹ *can the reed-grass grow without water ?*
*מגוי*² *so as not to be a nation ; ממלך*³ *so as not to be king.*

3. With the *participle* אין is used almost exclusively; this is in accordance with the original use of אין as a negative of substantives (see 5. below), and with the nominal nature of אין itself, which is never lost. This combination furnishes the prevailing form for expressing a negative present, though not of course restricted to this use.^f

4. With the *infinitive* there are found,

a. בלתי with the preposition ל, the usual negative of the Inf.

b. אין ל and אין, but only in late writers.

c. בלא without, with the force of a preposition.

d. מן from, so as not, lest, after verbs which imply restraint, hindrance, etc.

5. With *nouns* there are found,

a. לא, which gives an opposite meaning, like un-, in-, im-; this usage occurs in the case of substantives as well as of adjectives.

b. אין (cf. 3. above), equivalent to without, or un-, in-, im-.

c. בלתי = בלא, without, except.

d. בלי without, un-, in-.

e. מן so as not to be, the Inf. היות being supplied in thought.

6. אין כסף לא נחשב למאומה⁴ *silver was not at all regarded for anything* (cf. ch. 9:20).

מאין ישב⁵ *without (= so that there is) no inhabitant.*

המבלי אין א' בישראל⁶ *is it because there is no god in Israel ?*

7. לא יקח הכל⁷ *he will take nothing in his death.*

לא יומת איש ביום הזה⁸ *no man shall be put to death this day.*

8. אל תרבו יצא עתק⁹ *multiply not...let no arrogance go forth.*

לא לנצח ישכח תאבר¹⁰ *not forever shall be forgotten...shall perish.*

6. More than one negative is sometimes employed in order to intensify the negative. This occurs chiefly in the case of מן with אין or בלי, and seldom with the more common negatives.

7. To express *nothing, no one*, the negative is combined with כל or איש.^h (§ 14. 2. d.)

¹ Job 8:12.

² Jer. 48:2.

³ 1 Sam. 15:23.

⁴ 1 Kgs. 10:21.

⁵ Isa. 5:9.

⁶ 2 Kgs. 1:3.

⁷ Ps. 49:18.

⁸ 1 Sam. 11:13.

⁹ 1 Sam. 2:3.

¹⁰ Ps. 9:19.

8. In the case of two successive negative sentences, especially when, as in poetry, they are parallel, the negative may be omitted from the second, the influence of the first being deemed sufficient.

REMARKS.

(a) A few cases exist of לֹא with the Jussive, e. g., Gen. 24:8; 1 Sam. 14:36.

(b) On the other hand לֹא is thought by some to stand occasionally in a declarative sentence, e. g., Ps. 41:3; 50:3; Jer. 14:17, though with a stronger force than would have been conveyed by לֹא.

(c) For the use of לֹא and אַל, without a verb, 1 Kgs. 2:30; 11:22; Gen. 19:18; Ruth 1:13.

(d) לֹא cannot stand before a Participle (when used as a verb), an Infinitive absolute, or an Infinitive construct. Note cases in which, through the influence of לֹא, a Participle passes into a finite verb, Ex. 9:20,21; 13:21,22; 1 Sam. 1:13; 2 Sam. 3:34; Hos. 1:6; Ps. 37:21.

(e) The ך of בְּלִי and בְּלִי is the old archaic genitive ending.

(f) For cases in which this combination is used of the past, see Gen. 39:23; Jer. 32:33; of the future, Jer 37:14.

(g) Cf. וּלְתִי, which is used particularly before a single word; בְּלִי, before a proposition.

(h) It is only when כֹּל = *omnis* that this combination may be found; when כֹּל = *totus*, the לֹא negatives the idea of wholeness.

REFERENCES FOR STUDY.

Gen. 2:5; 4:15.....	7	Jer. 7:16,17.....	3
Gen. 21:26.....	5c.	Jer. 7:32; 10:6,7.....	6
Gen. 24:15.....	2a.	Jer. 13:7.....	7
Gen. 31:29.....	4d.	Jer. 23:14; 27:18.....	2b.
Ex. 2:12; 5:11	5b.	Jer. 38:5.....	2c.
Ex. 3:2	2c.	Ezek. 13:3.....	2b.
Ex. 10:7.....	2a.	Hos. 8:7.....	2d.
Ex. 14:11.....	6	Amos 6:10.....	2f.
Ex. 22:19 ..	5c.	Zeph. 2:2.....	6
Num. 11:6; 32:12.....	5c.	Ps. 10:4,6,11; 21:3.....	2e.
Deut. 17:20.....	4a.	Ps. 35:19; 38:2.....	8
Deut. 28:55.....	6	Ps. 43:1.....	5a.
Josh. 2:8.....	2a.	Prov. 30:25.....	5a.
1 Sam. 3:3.....	2a.	Job 18:15.....	6
2 Sam. 9:3.....	2f.	Job 28:17.....	8
1 Kgs. 18:43.....	5b.	Job 30:8....	5d.
2 Kgs. 1:3,6.....	6	Job 35:15.....	2c.
2 Kgs. 4:2.....	7	Job 41:18.....	2d.
Isa. 6:11.....	6	EccI. 8:11.....	2c.
Isa. 8:11; 49:15.....	4d.	Esth. 3:8; 7:4.....	3
Isa. 14:6; 28:8.....	5d.	Esth. 4:2; 8:8.....	4b.
Isa. 23:4	8	Ezra 9:15.....	4b.
Isa. 26:14.....	2e.	2 Chron. 5:11; 35:3.....	4b.
Isa. 52:14.....	5e.	2 Chron. 9:20.....	6
Jer. 5:7.....	5a.		

42. INTERROGATIVE SENTENCES.

1. זה חסרך את רעך¹ *is this thy kindness to thy friend?* [Y.
 ' גם בעיני יפלא נאם ' ² *shall it also be marvelous in my eyes? saith*
 לא כן ביתי עם אל ³ *for is not my house so with God?*
2. a. התלכי עם האיש הזה⁴ *wilt thou go with this man?*
 השלום אביכם⁵ *is your father well?* [house?
 b. הנגלה נגליתי אל בית אביך⁶ *did I plainly appear to thy father's*
 c. השמר אחי אנכי⁷ *am I my brother's keeper?*
 האתה תבנה לי בית⁸ *wilt thou build me a house?* (cf. 1 Chr. 17:4).
 d. לראות הקלו המים⁹ *to see whether the waters had abated.*
3. הלוא אם תטיב שאת¹⁰ *is there not a lifting up, if thou doest well?*
 הלא זה הרבר אשר דברנו¹¹ *is not this the thing which we told thee?*
4. a. הנלך אל ר' ג' אם נחרל¹² *shall we go to Ramoth-gilead, or shall*
 we forbear? [heard?
 הלוא ידעת אם לא שמעת¹³ *hast thou not known, or hast thou not*
 b. דרשו... אם אחיה¹⁴ *enquire... if I shall recover.*
 נראה אם פרח הגפן¹⁵ *let us see whether the vine has budded.*

1. A sentence is sometimes found to be interrogative, though lacking an interrogative particle. In such cases the arrangement of the words, or the tone of voice in the pronunciation of the sentence, was sufficient to indicate the interrogative force.^a

2. The interrogative particle הֲ (Lat. *an*, Greek *ἤ*) is employed^b

- a. In questions, the answer to which is entirely doubtful.
- b. In questions which are equivalent to a strong affirmative assertion.
- c. In questions equivalent to denial, or which call for a negative reply.
- d. In indirect questions, equivalent to *whether*.

3. The interrogative particle הֲלֹא (Lat. *nonne*) is employed when it is certain that an affirmative answer is expected.^c

4. The interrogative particle אִם (strictly *if*) is employed,

a. To introduce the second member of a double interrogative sentence; here the compound form וְאִם (cf. *sive*) is more common.^d

b. To introduce an indirect question depending upon some preceding thought (cf. the use of הֲ above).^e

¹ 2 Sam. 16:17.

² Zech. 8:6.

³ 2 Sam. 23:5.

⁴ Gen. 24:58.

⁵ Gen. 43:27.

⁶ 1 Sam. 2:27.

⁷ Gen. 4:9.

⁸ 2 Sam. 7:5.

⁹ Gen. 8:8.

¹⁰ Gen. 4:7.

¹¹ Ex. 14:12.

¹² 1 Kgs. 22:15.

¹³ Isa. 40:28.

¹⁴ 2 Kgs. 1:2.

¹⁵ Cant. 7:13.

5. a. (1) **מי המחנה**¹ *who is (what persons are in) the camp?* **מי שמך**²
who is thy name?
- (2) **מי הוא זה מלך הכבוד**³ *who then is the king of glory?*
- (3) **מי ישקני מים**⁴ *who will (O that some one would) give me, etc.*
- b. (1) **מה אלה**⁵ *what (= of what kind or character) are these?*
- (2) **מה תריבון עמרי**⁶ *wherefore do ye strive with me?*
- (3) **מה יצדק אנוש עם אל**⁷ *how can a man be just with God?*
- (4) **מה לנו חלק ברוד**⁸ *we have no portion in D. (cf. 2 Sam. 20:1).*
- (5) **מה לכם תרכאו עמי**⁹ *what mean ye (that) ye crush my people?*
- c. **אי זה הדרך הלך**¹⁰ *which way did he go?* [house also?
6. a. **מתי אעשה גם א' לביתי**¹¹ *when shall I provide for mine own*
- b. **כמה ימי שני חיך**¹² *how many are the days of the years of thy life?*
- c. **איכה נדע את הדבר**¹³ *how shall we know the word, etc.?* [you?
- איכה אשא לבדי טרחכם**¹⁴ *how can I alone bear the burden of*
- איכה היתה לזונה ק' נ'**¹⁵ *how hath the faithful city become a*
harlot!
- d. **למה תכה רעך**¹⁶ *why smitest thou thy fellow?*
- למה רגשו גוים**¹⁷ *why have the nations raged?*
- e. **מדוע מהרתן בא היום**¹⁸ *why have ye come so soon to-day?*
- מדוע פניכם רעים היום**¹⁹ *why are your countenances sad to-day?*

5. In reference to interrogative pronouns the following points in addition to what has been said may be noted:

a. **מי** *who?*

- (1) always refers to *persons*, whatever may be the particular phraseology of the sentence;
- (2) is frequently followed by **הוא** or **זה**, and the sentence thus rendered more vivid and pointed;
- (3) is employed in conveying an optative idea.

b. **מה** *what?*

- (1) always refers to the nature or character of an object, and the object *may*, of course, be a person.
- (2) introduces an expression of reproach or blame, and may be rendered *wherefore?*

¹ Gen. 33:8.

² Judg. 13:17.

³ Ps. 24:10.

⁴ 2 Sam. 23:15.

⁵ Zech. 1:9; 4:4,13.

⁶ Ex. 17:2.

⁷ Job 9:2.

⁸ 1 Kgs. 12:16.

⁹ Isa. 3:15.

¹⁰ 1 Kgs. 13:12.

¹¹ Gen. 30:30.

¹² Gen. 47:8.

¹³ Deut. 18:21.

¹⁴ Deut. 1:12.

¹⁵ Isa. 1:21.

¹⁶ Ex. 2:13.

¹⁷ Ps. 2:1.

¹⁸ Ex. 2:18.

¹⁹ Gen. 40:7.

(3) introduces an objection, or an interrogation implying impossibility, and may be rendered by *how?*

(4) has come in a few cases to be equivalent to a negative, and may be rendered *not*.

(5) with לך or לכם, is used in expressions of strong reproof.

c. אי־זוה which? differs from מי and מה in being an adjective, though always preceding the noun which it modifies.

6. Aside from interrogative particles and interrogative pronouns, there are many interrogative adverbs. Among others may be noted :

a. מתי when? sometimes compounded with ל and ער

b. כמה how much? how long?

c. איכה how? used to inquire as to the manner in which a given event is to take place ; and also to introduce an expression equivalent to a negative, and to express wonder, lamentation.

d. למה wherefore, why? used to ask for the purpose or aim of an action.

e. מדוע (for מה־ידוע, cf. τί μαθών), why? used to ask for the ground or cause of an action.

REMARKS.

(a) This is seen especially in questions arising from great emotion or anxiety. e. g., 1 Sam. 16:4; 2 Sam. 18:29; 2 Sam. 19:23; and also in questions which are connected by ו, and are in antithesis with a preceding declarative statement, e. g., Judg. 11:23; Jon. 4:10,11; Job 10:8,9.

(b) In some cases ה is dropped for euphonic reasons from before words beginning with א or ה, e. g., Gen. 18:12; 1 Sam. 22:15; 2 Sam. 19:23; 1 Kgs. 1:24.

(c) For cases of הֲכִי is it . . . that? see Gen. 27:36; 29:15; 2 Sam. 9:1; 23:19.

(d) Here ה also may be used, e. g., Judg. 14:15.

(e) אִם is still further used after a preceding declarative statement in the sense of *or*.

REFERENCES FOR STUDY.

Gen. 3:13.....5b.	Deut. 31:17.3
Gen. 4:6; 47:19.....6d.	1 Sam. 11:12; 16:4.....1
Gen. 18:21; 27:21.....2d.	1 Sam. 30:15.....2a.
Gen. 26:27; 40:7.....6e.	2 Sam. 1:13.....5c.
Gen. 27:21.....4a.	2 Sam. 17:6.....4a.
Gen. 30:2.....2c.	2 Sam. 18:29.....1
Gen. 30:30.....6a.	2 Sam. 19:12.....6d.
Gen. 47:8.....6b.	1 Kgs. 20:32.....2a.
Ex. 2:13.....6d.	2 Kgs. 3:8.....5c.
Ex. 33:16.....3	2 Kgs. 3:13.....5b.
Num. 20:10.....2b.	2 Kgs. 6:15.....6c.
Num. 23:26.....3	Jer. 5:7.....5c.
Deut. 7:17.....6c.	<Jer. 31:19.....2b.
Deut. 13:4.....2d.	Ezek. 18:23.....2c.

Hos. 10:9; 11:5.....1	Job 2:2.....5c.
Joel 1:2.....2c.	Job 4:17; 6:5.....2c.
Amos 3:3-6.....4a.	Job 7:21; 25:4.....5b.
Jon. 1:6.....5b.	Job 11:2.....2b.
Ps. 35:17; 78:40.....6b.	Lam. 1:1,2; 4:1,2.....6c.
Ps. 42:3.....6a.	Neh. 5:7.....1
Ps. 42:12.....5b.	

43. EXCLAMATORY AND OPTATIVE SENTENCES.

1. a. הַמֶּלֶךְ^1 *O king!* אָרֶץ^2 *O earth!* הַפְּכַנְכֶם^3 *your perverseness!*
 כֻּלְּכֶם^4 *you all.*
- b. בִּי אֲדֹנָי^5 *O my lord!* $\text{הֵיוּ הַשְּׂאֲנַנִּים}^6$ *O they who are at ease in Zion!* אֵיחָהּ לַיּוֹם^7 *alas for the day!*
2. a. שְׁלוֹם לָכֶם^8 *peace be to you!* $\text{בְּרוּךְ אַבְרָם}^9$ *blessed be Abram.*
- b. אֲנִי חַי^{10} *as I live!* יְהוָה חַי^{11} *as Yahweh liveth!*
 אֵת הַדְּבָר^{12} *by thine eyes which see!* אֵת הַדְּבָר^{13} *by the word!*
- c. $\text{לֶךְ מַעֲשֵׂת וְגו'}$ *far be it from thee to do, etc.*
- d. $\text{כַּצְדִּיקִי וְכַתְּמִי עָלַי}^{15}$ *according to my righteousness and my integrity, upon me!* [thee!]
3. a. $\text{לֹוּ יִשְׁמַעְאֵל יַחִיהַּ לְפָנַי}^{16}$ *would that Ishmael might live before me!* $\text{לֹוּ שְׁמַעֲנִי}^{17}$ *O hear me!* לֹוּ מָתָנוּ^{18} *O that we had died!* [God!]
- b. $\text{אִם תִּקְטַל אֱלֹהִים רָשָׁע}^{19}$ *if thou wouldest but kill the wicked, O God!*
- c. $\text{מִי יִשְׁקֵנִי מַיִם}^{20}$ *O that some one would give me water to drink.*
- d. $\text{מִי יָתַן מוֹתָנוּ בְּיַד יְיָ}^{21}$ *O that we had died by the hand of Y.*

1. In exclamations there occurs

a. A noun, with or without the article; ^{a,b} or

b. A noun with an interjection, e. g., בִּי (with אֲדֹנָי), הֵיוּ , or אֵיחָהּ (with the dative).^c

2. Under the head of exclamatory utterance may be classified also

a. Clauses or sentences which have no mark of exclamation.

b. The use of חַי in oaths, and certain other rare expressions (see examples).

c. The common expression חֲלִילָה *to the profane*, i. e., *far be it.*

d. Sentences which, for brevity and force, omit the verb *to be*.^d

¹ 1 Sam. 23:20.

² Job 16:18.

³ Isa. 29:16.

⁴ Job 17:10.

⁵ Gen. 43:20.

⁶ Amos 6:1.

⁷ Joel 1:15.

⁸ Gen. 43:23.

⁹ Gen. 14:19.

¹⁰ Num. 14:23.

¹¹ 1 Sam. 14:45.

¹² Deut. 3:21.

¹³ Hag. 2:5.

¹⁴ Gen. 18:25.

¹⁵ Ps. 7:9.

¹⁶ Gen. 17:18.

¹⁷ Gen. 23:13.

¹⁸ Num. 14:2.

¹⁹ Ps. 139:19.

²⁰ 2 Sam. 23:15.

²¹ Ex. 16:3.

3. In optative expressions there are found

a. The particle **לִי** *if, would that*, used with the Imperfect and Imperative, and, in wishes which cannot be realized, with the Perfect.

b. The particle **אִם** *if*, cf. **לִי**.

c. The interrogative **מִי יִתֵּן** with the Imperfect; and especially **מִי יִתֵּן** *who would give = would that*.^e

REMARKS.

(a) The *distinctive* article (§ 4. 3. e. (2)) is generally employed in prose.

(b) Originally in exclamations the third person only was used; in the later writers the second begins to be employed.

(c) Here also belong words or expressions used in swearing, however introduced.

(d) It should not be forgotten that the Infinitive absolute is used in exclamatory style “(1) when the speaker is too full of his subject to mention the action in any other than an ejaculatory manner, and as briefly as possible, e. g., 2 Kgs. 4:43; Job 40:2; (2) in a kind of vehement and rapid description of a number of actions that excite astonishment or displeasure, e. g., Hos. 4:2; Isa. 21:5.”* (Cf. § 28. 5.)

(e) **מִי יִתֵּן** is followed (1) by a verb with or without Wāw Consecutive, (2) by an Infinitive, (3) by a noun.

REFERENCES FOR STUDY.

Gen. 18:25; 44:7,17.....	2c.	Jer. 22:24.....	2b.
Gen. 30:34.....	3a.	Amos 5:18.....	1b.
Gen. 43:20; 44:18.....	1b.	Mic. 2:1.....	1b.
Num. 20:3.....	3a.	Ps. 4:7; 14:7; 55:7.....	3c.
Deut. 4:3; 11:7; 32:40.....	2b.	Ps. 45:2c; 57:6.....	2d.
Deut. 5:26; 28:67.....	3c.	Ps. 81:9; 139:19.....	3b.
Judg. 9:29.....	3c.	Ps. 81:14.....	3a.
1 Sam. 30:23.....	2b.	Prov. 24:11.....	3b.
2 Sam. 15:4.....	3c.	Job 6:8; 11:5; 13:5; 14:13; 29:2; 31:35.....	3c.
Isa. 3:6.....	2d.	Job 6:14; 12:5.....	2d.
Isa. 63:19b.....	3a.		

44. COPULATIVE SENTENCES.

- a. “**וַיִּקְרָא לִיב־ אֶרֶץ וְלַמְּקוֹה הַמַּיִם וְגוֹ**”¹ *and he called the dry land earth, but the collection of waters he called seas.* [not eat.]
- וּמַעַץ הָרַעַת לֹא תֹאכַל**² *but of the tree of knowledge thou shalt*
- b. **כִּי אָדָם לְעֵמֶל יוֹלֵד וּבְנֵי רִשָּׁף יִגְבִּיהוּ עוֹף**³ *but man is born to trouble as the sparks fly upward.* [bullock.]
- c. **קַח אֶת פֶּר הַשּׁוֹר... וּפֶר הַשֵּׁנִי**⁴ *take the bullock, even the second*
- הֲלֹא אֲנִי מְחֹשֶׁה וּמַעֲוֹלָם**⁵ *am I not silent, and that from of old ?*
- d. **רֵא אֱלֹהִים וְלֹא חָשַׁבְתָּ**⁶ *thou fearest God, and (=for) thou hast not withheld.*

¹ Gen. 1:10.

³ Job 5:7.

⁵ Isa. 57:11.

⁶ Gen. 22:12.

² Gen. 2:17.

⁴ Judg. 6:25.

* Ewald, *Hebrew Syntax*, pp. 201-203.

2. a. *בַּחלוּמִי וְהִנֵּה-גַפֵּן לִפְנֵי*¹ *in my dream, (and) behold a vine, etc.*
 b. *“לֹא תֵצֵא עוֹד אֶתְנּוּ לִמֹּ' וְלֹא תִכְבֶּה וְגו'”*² *thou shalt not go out with us henceforth to battle, that thou quench not, etc.*
 c. *אִם זָכַרְתָּנִי... וְעָשִׂיתָ נְאֻם... חֶסֶד*³ *if thou rememberest me, then do kindness, etc.*
3. *וַיִּךְ אֶת הַמַּחֲנֶה וְהַמַּחֲנֶה הָיָה בְּטָח*⁴ *and he smote the camp, while the camp was quiet.*
*וַיָּבֹאוּ... וְלוֹט יֹשֵׁב בְּשַׁעַר סְדוֹם*⁵ *and they came while Lot was sitting in the gate of Sodom.* [Hezekiah.]
4. a. *בְּיָמֵי עֲזִיָּהוּ יוֹתָם אַחֲזוּ יְחֹז'*⁶ *in the days of Uziah, Jotham, Ahaz,*
 b. *בְּשָׂרָהּ בְּנַפְשָׁהּ דָּמוֹ לֹא תֹאכְלוּ*⁷ *flesh in its soul, viz., its blood ye shall not eat.*
*וְנִקְתָּה לְאָרֶץ תִּשָׁב*⁸ *she shall be desolate, sit upon the earth.*
 c. *קִדְּשׁוּ צוֹם קְרָאוּ עֲצֵרָה אִסְפוּ זִקְנִים*⁹ *sanctify a fast, call an assembly, gather the old men.*
 d. *וְתִשְׁמַע... אֶת קוֹל הַרְצִין הָעָם*¹⁰ *and she heard the noise of the guard, the people.*

1. The conjunction *ו* and is by far the most common copulative conjunction, and serves to join together not only words but sentences.^{a, b} It is universally employed except in cases where special emphasis is to be placed upon the conjunctive relation?^c But besides its ordinary use as a connective it serves to join to a preceding clause or sentence

a. An *antithetical* clause (here rendered *but*), in which, however, the opposition is indicated not by the *ו*, but by the arrangement of the words, or by the logical relation of the clauses thus joined.^d

b. A clause of *comparison* (here rendered *as*), peculiar to poetical style.

c. An *epexegetical* clause (here rendered *even, namely, and that too*), furnishing a more detailed explanation.

d. A clause of *consequence* or *cause* (here rendered *for, since*).^e

2. Another class of usages in which *ו* may be called *demonstrative* includes the following:

a. Cases in which the *ו* follows a prepositional phrase and, in the sense of *then*, connects with it some act or state.

¹ Gen. 40:9.

⁴ Judg. 8:11.

⁷ Gen. 9:4.

⁹ Joel 1:14.

² 2 Sam. 21:17.

⁵ Gen. 19:1.

⁸ Isa. 3:26.

¹⁰ 2 Kgs. 11:18.

³ Gen. 40:14.

⁶ Isa. 1:1.

b. Cases in which the ׀, with an Imperfect or Imperative, expresses *purpose* or *result* (§ 26. 2a).

c. Cases in which the ׀ joins an apodosis to a preceding protasis, not only in conditional but also in causal and relative sentences.^f

3. Still another usage of ׀ is that occurring in circumstantial clauses (§ 45.), when it is translated *while*, *although*, *after*, etc.

4. Omission of ׀ (asyndeton), where it might be expected, is found

a. In lists, enumerations, etc.

b. In expressions added by way of explanation or correction.

c. In a climax, or in highly rhetorical statements.

d. In hurried, abrupt discourse, or where the rapidity of the action is to be emphasized.^g

REMARKS.

(a) For examples in which ׀ has the force of *with*, see Gen. 3:24; Judg. 6:5; 1 Sam. 18:6; 25:42; 29:10; Isa. 13:9.

(b) For cases of hendiadys, see Gen. 1:14; 3:16; 2 Chron. 16:14; Job 10:17.

(c) The conjunctions employed when the connection is to be emphasized are ׀א, ׀א, e. g., 1 Sam. 25:43; 22:7; Exod. 10:25; Isa. 40:24; 41:26.

(d) The most common adversative conjunctions are (1) ׀א but (after a negative), e. g., Gen. 24:3; 45:8; 1 Kgs. 21:15; Exod. 1:19; Josh. 17:18; Ps. 44:8; (2) ׀אא but if, e. g., Ps. 1:2; Gen. 15:4; Josh. 17:3; 1 Sam. 8:19. Cf. also ׀אא = *how much more*, *how much less*, e. g., 1 Sam. 14:29f.; 1 Kgs. 8:27.

(e) Here also belongs the use of ׀ in exclamations, e. g., Joel 2:23; 2 Sam. 1:21; Jer. 20:12; and in oaths, e. g., Joel 4:20; Amos 9:5; Hos. 12:6; Jer. 29:23; Isa. 51:15; Deut. 32:31; Ps. 71:19 (so *Ewald*).

(f) For the use of Wāw Consecutive with Imperfect and Perfect, see §§ 24, 25.

(g) In many stereotyped phrases also ׀ is dropped, e. g., ׀אאא (Exod. 17:16) for ׀אאאא.

REFERENCES FOR STUDY.

Gen. 11:30.....	4b.	Jer. 17:14.....	2b.
Gen. 13:9.....	2c.	Ezek. 10:12.....	4a.
Gen. 17:21; 42:10.....	1a.	Amos 4:5.....	4c.
Gen. 20:3.....	1d.	Amos 5:4,6,14.....	2b.
Gen. 29:15.....	2c.	Hab. 2:4.....	4b.
Judg. 5:13,27.....	4d.	Zech. 10:6.....	2b.
Judg. 6:25; 7:22.....	1c.	Mal. 1:11.....	1c.
Judg. 16:15.....	1a.	Ps. 7:10; 60:13.....	1d.
1 Sam. 15:16.....	2b.	Ps. 45:5.....	4b.
1 Sam. 15:23.....	2c.	Ps. 51:9.....	2b.
1 Kgs. 13:18.....	4b.	Ps. 78:34.....	2c.
2 Kgs. 11:13.....	4d.	Ps. 88:2.....	4a.
Isa. 3:8.....	1d.	Prov. 25:3.....	1b.
Isa. 8:9,10.....	2b.	Job 12:11; 14:11,12,19.....	1b.
Isa. 23:4.....	4b.	Job 32:15,16.....	4c.
Jer. 2:20; 7:9.....	4b.	Ruth 1:21.....	1a.
Jer. 15:7; 31:21.....	4c.	Eccl. 1:5.....	1c.

45. CIRCUMSTANTIAL SENTENCES.

1. a. וְיָמָת... וְהוּא שָׁפַט אֶת יִשְׂרָאֵל אַרְבַּעִים שָׁנָה¹ and he died, and he had judged (having judged) Israel forty years.
 וְאֵל תֵּאָחֲזוּ אֵתִי וְיִהְיֶה הַצְּלִיחַ דְּרַכִּי² do not delay me, since Y. hath prospered my journey.
 וְלָמָּה תִּקְרָאנִי לִי נַעֲמִי וַיְעִנֵּנִי בִּי³ why call ye me Naomi, Y. having testified against me?
- b. וְיֹרָא אֵלָיו... וְהוּא יוֹשֵׁב פֶּתַח הָאֹהֶל⁴ and Y. appeared unto him... while he sat before the tent.
 וְסֹלֶם מִצַּב אֶרֶצָה וּרְאִשׁוֹ מֵגִיעַ הַשָּׁמַיְמָה⁵ a ladder set up on the earth, the top of it reaching to heaven.
 וַתֵּעַמְדוּן תַּחַת הַהָר וְהָהָר בָּעֵר בְּאֵשׁ⁶ and ye stood under the mountain, while the mount was burning with fire.
- c. לֹא יַעֲשֶׂה אָבִי... וְלֹא יַגִּיל אֶת אֲזִנִּי⁷ my father will do nothing... without disclosing it to me.
 הֲלֹא־יִלְמַד דַּעַת וְהוּא רַמִּים יִשְׁפּוֹט⁸ shall any teach God knowledge, seeing that he judges those that are high?
- d. וְהוּא נֶעַר... הָיָה רֹעֵה⁹ he was tending the sheep... being a boy.
 וְדַבְּרֵי שְׁלוֹם וְרַעַת בְּלִבָּם¹⁰ who speak peace, while evil is in their heart.

We frequently find a clause which furnishes material subordinate to that of the principal clause of a sentence; or which describes the condition or circumstances attending the action of the principal verb. Such clauses are termed circumstantial or descriptive and may be considered under the following heads:

1. Circumstantial clauses *following* the principal clause and joined by means of ׀ (§ 44. 3),

a. With the verb in the *Perfect*, especially in sentences which have a pluperfect or perfect meaning, often rendered by the past participle.

b. With the verb a *Participle*, almost always in clauses which are of a strictly descriptive character.

c. With the verb in the *Imperfect*; less common than either the Perfect or Participle, and for the most part in negative sentences.^a

d. With no verbal form of any kind.

¹ 1 Sam. 4:18.

² Gen. 24:56.

³ Ruth 1:21.

⁴ Gen. 18:1.

⁵ Gen. 28:12.

⁶ Deut. 4:11.

⁷ 1 Sam. 20:2.

⁸ Job 21:22.

⁹ Gen. 37:2.

¹⁰ Ps. 28:3.

2. a. ויחפש בגדול ההל¹ *and he searched beginning with the eldest.*
 לא נודע מי הכהו... כי ימצא חלל² *if one shall be found slain,*
it not being known who hath smitten him.
- b. מאחרי בנשף יין ידליקם³ *who tarry late at night while wine*
inflames them.
 יסתירני... בצור ירוממני⁴ *he will hide me... lifting me upon a rock.*
- c. יצאו נצבים⁵ *they went forth, taking their position* (cf. Ex. 33:8).
 מקצצים היו מלקטים⁶ 'שבעים מ' בהנות... *seventy kings, having*
their thumbs and great toes cut off, gathered, etc.
- d. ויט אהלה בית אל מים והעי מקדם⁷ *and he pitched his tent,*
Bethel being on the west and Ai on the east. [his loins.
 ראיתי כל גבר ידיו על חלציו⁸ *I saw every man his hands upon*
- e. וישבו שלש שנים אין מלחמה⁹ *and they remained three years*
(in the condition of) absence of war, i. e., without war.
 לא תראו פני בלתי אחיכם אתכם¹⁰ *ye shall not see my face*
(in the condition of) the absence of your brother, i. e., except your
brother be with you.
 ויתקעם בלב אב' עורנו חי¹¹ *and he thrust them into the heart of*
Absalom while he was still alive.
 ויהי אך יצא יצא "וועשו... בא¹² *and it happened, Jacob*
having only just gone out, that Esau, his brother, came in.
 ויהי השמש באה ועלטה היה¹³ *and it happened, the sun having*
gone down, that there was darkness.
 ויהי אתם תמרדו היום... ומחר... יקצף¹⁴ *and it shall be,*
seeing ye rebel to-day... , that to-morrow he will be wroth, etc.
3. a. ויהי הם מריקים שקיהם והנה וגו'¹⁵ *and it happened, as they*
were emptying their sacks, that behold, etc.
- b. והיא מוצאת והיא שלחה¹⁶ *she was being brought forth, when she*
sent, etc.
 והמה עם בית מיכה והמה הכירו וגו'¹⁷ *being by the house of*
Micah, they recognized the voice, etc.

¹ Gen. 44:12.

² Deut. 21:1.

³ Isa. 5:11.

⁴ Ps. 27:5.

⁵ Num. 16:27.

⁶ Judg. 1:7.

⁷ Jer. 12:8.

⁸ Jer. 30:6.

⁹ 1 Kgs. 22:1.

¹⁰ Gen. 43:3.

¹¹ 2 Sam. 18:14.

¹² Gen. 27:30.

¹³ Gen. 15:17.

¹⁴ Josh. 22:18.

¹⁵ Gen. 42:35.

¹⁶ Gen. 38:25.

¹⁷ Judg. 18:3.

2. Circumstantial clauses *following* the principal clause, and not joined by ׀,

a. With the verb in the *Perfect* (cf. 1. a above).

b. With the verb in the *Imperfect* (cf. 1. b above).

c. With the verb a *Participle*, to be taken as an accusative of state or condition.^b

d. With no verbal form, the clause being strictly nominal.

e. In expressions introduced by אֵין, בְּלִי, בְּלֹתִי, לֹא, etc.^c

3. Circumstantial clauses *preceding* the principal clause; here arise two cases:

a. Those in which the circumstantial clause, preceding the principal clause, is introduced and supported by the formula וַיְהִי or וַיְהִי־הוּא (cf. §§ 24. 4; 25. 4).

b. Those in which there is no such introductory formula, the two clauses appearing to be coördinate.^d

REMARKS.

(a) Since אֵל may not be used with a Participle, when this negative is to be employed, the finite form must be substituted.

(b) That this is really an accusative appears from the corresponding construction in Arabic.

(c) In common use these negatives have become equivalent to prepositions.

(d) In circumstantial clauses the subject generally stands first whether the predicate is a finite verbal form, a Participle, or a noun; exceptions occur (1) when הוּא־הַנֶּה or some such emphatic word comes first, which regularly precedes the verb, e. g., Gen. 8:13; 9:7; 1 Sam. 25:14; (2) in the case of אֵל, Ps. 44:18; (3) even in sentences without a verb, e. g., Ps. 60:3; Gen. 49:10; Isa. 6:6; Amos 7:7.

REFERENCES FOR STUDY.

Gen. 7:6.....	3b.	Judg. 3:20.....	1b.
Gen. 13:7; 18:10; 19:1; 24:21.....	1b.	Judg. 3:24; 20:39,40.....	3b.
Gen. 19:23; 44:3,4.....	3b.	Judg. 3:26; 4:21; 16:31.....	1a.
Gen. 20:3; 21:4; 24:10; 44:26.....	1d.	Judg. 5:19; 6:19; 20:31.....	2a.
Gen. 21:14.....	2a.	Judg. 6:5.....	2e.
Gen. 29:9.....	3b.	Judg. 8:4.....	2c.
Gen. 32:12; 32:31.....	2d.	Judg. 8:11.....	1a.
Ex. 10:13.....	3a.	Judg. 13:9.....	1b.
Ex. 21:11.....	2e.	Judg. 19:11.....	3b.
Ex. 33:12.....	1a.	1 Sam. 9:14; 20:36.....	3b.
Deut. 5:5.....	2c.	1 Sam. 18:17.....	1a.
Deut. 9:15a.....	1b.	2 Sam. 20:8.....	3b.
Deut. 9:15b.....	1d.	2 Sam. 23:4.....	2e.
Josh. 2:5; 4:18.....	3a.	1 Kgs. 18:12.....	3a.
Josh. 17:14.....	1d.	2 Kgs. 2:23.....	3b.

2 Kgs. 5:18.....	1b.	Hab. 2:15.....	2d.
2 Kgs. 12:7b.....	3a.	Hag. 1:4.....	2d.
Isa. 1:5; 27:9; 60:11.....	2b.	Mal. 1:7.....	3b.
Isa. 27:16; 60:9.....	2d.	Ps. 7:3.....	2e.
Isa. 29:13.....	2a.	Ps. 7:3; 78:4.....	2c.
Isa. 47:1.....	2e.	Ps. 7:7; 57:4; 71:3.....	2a.
Isa. 49:21; 53:4.....	1a.	Ps. 35:8; 21:12; 62:5; 107:5.....	2b.
Isa. 57:19.....	2c.	Ps. 69:4.....	2c.
Jer. 2:27; 23:17; 41:6; 43:2.....	2c.	Ps. 78:30,31.....	3b.
Jer. 37:13.....	3a.	Job 3:18; 9:25.....	2a.
Hos. 7:11.....	2e.	Job 22:18.....	1a.
Joel 1:6.....	2e.	Job 24:22; 42:3.....	1c.
Mic. 7:1.....	2e.	Job 29:24; 34:31.....	2b.
Nah. 1:12.....	2b.	Ezra 10:6.....	2a.

46. RELATIVE SENTENCES.

1. a. **כל רמש אשר הוא חי**¹ *every creeping thing which is living.*
 b. **הנביא אשר שלחו י'**² *the prophet whom Y. hath sent.*
 c. **גוי אשר לא תשמע לשנו**³ *a nation whose language thou dost not understand.* [come.
יהוה אשר באת תחת כנפיו⁴ *Y. under whose wings thou hast*
 d. **אשר שכנתי שמי שם**⁵ *where I fixed my name.*
אשר נשבו שם⁶ *whither they were carried away.*
אשר יצאו משם פלשתים⁷ *whence the Phil. have proceeded.*
2. a. **המים אשר מתחת לרקיע**⁸ *the waters which (were) under the, etc.*
האנשים אשר הלכו אתי⁹ *the men who went with me.*
חסרך אשר ראית את עניי¹⁰ *the mercy of thee who hast looked on my affliction.*
 b. **האדם אשר יצר**¹¹ *the man whom he had formed.*
 c. **ער היום אשר בא**¹² *till the day that he come.*
במקום אשר דבר¹³ *in the place that he spoke.*
העברית אשר שם האחת שפרה¹⁴ *the Hebrew women of whom the name of one was Shiphra.*
3. a. **וישלח אשר על הבית ואשר על העיר... אל יהוא**¹⁵ *and sent he who was over the house, and he who was over the city to Jehu.*
 b. **מישח את אשר אמר**¹⁶ *anoint him whom I shall name.*

¹ Gen. 9:3.

⁵ Jer. 7:12.

⁹ Gen. 14:24.

¹³ Gen. 35:13.

² Jer. 28:9.

⁶ 1 Kgs. 8:47.

¹⁰ Ps. 31:8.

¹⁴ Ex. 1:15.

³ Deut. 28:49.

⁷ Gen. 10:4.

¹¹ Gen. 2:8.

¹⁵ 2 Kgs. 10:5.

⁴ Ruth 2:12.

⁸ Gen. 1:7.

¹² 2 Sam. 19:25.

¹⁶ 1 Sam. 16:3.

- c. וַיֹּאמֶר לְאִשֶּׁר עַל בֵּיתוֹ¹ *and he said to him who was over his house.*
 וְעַם אִשֶּׁר תִּמְצָא לֹא יֵחִיָּה² *with whomsoever thou shalt find . . .*
he shall not live.

A relative clause may best be understood as the expansion of an adjective or participle. It is generally introduced by אֲשֶׁר (§ 13.), sometimes by זֶה or הַזֶּה (§ 13. 4. a)^{a,b}; yet in many cases no introductory particle is employed (see below). The principal usages of relative clauses may be classified as follows :

1. Relative sentences introduced by אֲשֶׁר, in which, since אֲשֶׁר is only a *particle* and not a *pronoun*, a special pronoun, pronominal suffix, or adverb, is employed to express the desired idea. The pronoun or pronominal suffix agrees with its antecedent in gender and number,^c and takes that particular case which the relative particle would have, if a noun.^d It may, therefore, be,

- a. The *subject* of the sentence.
- b. The direct *object* of the verb, i. e., an *accusative*.
- c. The *genitive* after a construct, or after a preposition.
- d. An adverb, viz., שָׁם, used in the sense of *where, whither, whence*.

2. Relative sentences introduced by אִשֶּׁר in which, for the sake of brevity, the special pronoun, pronominal suffix, or adverb referred to above, has been omitted. This is seen in sentences in which

- a. The relative particle has the force of *subject*, and especially, where the predicate is a finite verb including the pronominal idea.
- b. The relative particle has the force of an *accusative*.
- c. The relative particle as an *adverbial accusative* follows a substantive having some general signification of time, place, manner.

3. Relative sentences in which the relative particle includes its antecedent and is equivalent to *he who, those who*, etc. The particle, therefore, has here two constructions. Aside from its connection with the relative clause which it introduces, it has a relation to the principal sentence on which this relative clause depends;^e thus it may be

- a. The *subject* of this principal sentence.
- b. The *object* often with a prefixed אֵת.^f
- c. The *genitive* after a preposition.^{g,h}

4. a. גְּוֵי אֵיתָן הוּא³ *a nation that is lasting.*

ב. כְּאֶרֶץ לֹא לָהֶם⁴ *in a land which is not theirs.*

ג. לֹא יָדְעוּ דֶרֶךְ⁵ *a way they know not.*

¹ Gen. 43:16.

³ Jer. 5:15.

⁴ Gen. 15:13.

⁵ Isa. 42:16.

² Gen. 31:32.

יורנו בדרך יבחר¹ *he teaches him in a way he should choose.*

c. אִישׁ הָיָה בְּאֶרֶץ עֹיֵן אִיּוֹב שְׁמוֹ ² *a man lived in the land of Uz, whose name was Job.*

הַדֶּרֶךְ יִלְכוּ בָּהּ³ *the way in which they must go.*

d. יִתְרַת עֲשָׂה⁴ *the gain that he made.* [ure.

בְּסֹמְכֵי אֲדִירֵי⁵ *the excellent ones in whom is my whole pleas-*

e. יוֹם אִירָא⁶ *the day I fear;* יַעַת נִשְׁבַּרְתָּ⁷ *the time thou wast broken.*

5. a. מְקוֹם לֹא יָדַע אֵל⁸ *the place (of him) who knows not God.*

שְׁלַח נָא בְיַד תְּשַׁלַּח⁹ *send now by the hand (of him whom) thou wilt send.* [ask.

נִדְרַשְׁתִּי לְלוֹא שְׂאֵלוֹ¹⁰ *I was inquired of by (those who) did not*

יִבְלַעְרֵי אַחֲזָה אֶתְּהָ הָרְנִי¹¹ *what is beyond that which I see, teach thou me.*

4. Relative sentences without an introductory particle, especially when the antecedent is *indefinite*; this is found

a. When the relative, or the word to which the relative force is given, is a *subject*.

b. When the relative is the *object* of a verb.

c. When the relative is a *genitive*.

d. When the relative clause follows a noun in the *construct*; this is rare and poetical.

e. When the relative follows a noun, in the construct, which has some general signification of time, place, manner.

5. Relative sentences in which the relative particle, though including its antecedent and equivalent to *he who* (see 3 above), is omitted; this is, for the most part, poetical, though found rarely in late prose writers. The predicate generally stands first in the relative clause, and is thus brought into antithesis with the preceding sentence.

REMARKS.

(a) The pronouns *כִּי who, כֹּה what* sometimes also have a relative force, e. g., Gen. 19:12; 1 Sam. 20:4; Isa. 50:8.

(b) On the use of the article in a relative sense with a Participle and, rarely, with a finite verb, see § 4. 3. f.

(c) For agreement also in person, where the antecedent is a pronoun, see Gen. 45:4; Num. 22:30; Isa. 41:8.

¹ Ps. 25:12.

⁴ Jer. 48:36.

⁷ Ezek. 27:34.

¹⁰ Isa. 65:1.

² Job 1:1.

⁵ Ps. 16:3.

⁸ Job 18:21.

¹¹ Job 34:32.

³ Ex. 18:20.

⁶ Ps. 56:4.

⁹ Ex. 4:13.

(d) This pronominal suffix is regularly separated from the relative by one or more words.

(e) Note the double construction seen, for example, in Gen. 38:10; 43:16; 49:1.

(f) Distinguish from this the use of **אֵת אֲשֶׁר**, in the sense of *the fact that, how, etc.*, to subordinate as object an entire clause.

(g) Cf. the combinations **בְּאֲשֶׁר**, **כְּאֲשֶׁר**, **עַל אֲשֶׁר**, etc.

(h) Cf. the usage (late and rare) which allows **אֲשֶׁר** to be followed by a noun in the accusative, Jer. 14:1; 46:1; Ezek. 12:25; Amos 5:1.

REFERENCES FOR STUDY.

Gen. 3:3; 4:11; 7:2; 14:20.....	2a.	Isa. 8:12.....	2c.
Gen. 5:29.....	1b.	Isa. 29:1.....	4e.
Gen. 7:23.....	3a.	Isa. 31:6.....	3e.
Gen. 9:3.....	1a.	Isa. 37:4.....	1b.
Gen. 13:3.....	1d.	Isa. 43:21.....	4d.
Gen. 19:29; 38:25.....	1c.	Isa. 55:2.....	5
Gen. 21:3,9; 26:32.....	2b.	Jer. 2:8,11.....	5
Gen. 39:20; 40:13.....	2c.	Jer. 15:4.....	3c.
Gen. 41:25.....	3b.	Jer. 44:3.....	1b.
Gen. 44:9.....	3c.	Hab. 1:6.....	4a.
Ex. 4:13.....	4d.	Ps. 4:8; 88:2; 90:15.....	4e.
Ex. 4:17.....	1c.	Ps. 7:5; 27:7.....	4b.
Ex. 4:21,28.....	2b.	Ps. 12:6; 32:2; 72:12.....	4c.
Ex. 12:13.....	1d.	Ps. 16:3.....	1a.
Lev. 4:24,33.....	2c.	Ps. 49:13.....	4a.
Lev. 18:11.....	4a.	Ps. 58:5; 65:5; 81:6.....	4d.
Num. 17:20.....	1c.	Prov. 6:16.....	4b.
Deut. 1:22.....	1c.	Prov. 8:32.....	5
Deut. 4:10.....	2c.	Job 6:17.....	4e.
Deut. 9:28; 11:10; 30:3.....	1d.	Job 19:16.....	5
Deut. 32:37.....	4c.	Job 38:19,24.....	4b.
1 Sam. 15:16.....	3b.	Lam. 1:14.....	5
1 Kgs. 11:14.....	4a.	Neh. 8:10.....	5
1 Kgs. 11:27.....	2c.		

47. SUBJECT, OBJECT AND ADVERBIAL CLAUSES.

1. a. **טוֹב אֲשֶׁר לֹא תִדְרַר**¹ *it is better that thou shouldst not vow.*
לְנוּ טוֹב כִּי תִהְיֶה לָנוּ² *it is good that thou be to us, etc.*
- b. **כִּי אָמַרְתָּ לִּי כִּי עִירַם אֶתְּךָ**³ *who told thee that thou wast naked?*
וַיֹּאמֶר כִּי יָשׁוּבוּן⁴ *and he said that they should return.*
- c. **טוֹב כִּי רָא אֱלֹהִים אֶת הָאוֹר**⁵ *and God saw that the light was good.*
- d. **מָה אַתְּמוֹת אֲמַרְתִּים אֵלַי**⁶ *what do ye think I should do?*
2. a. **שָׁאַל אֶת נַפְשׁוֹ לָמוּת**⁷ *he asked that his soul should die. [through].*
וְלֹא הֵאמִין סִיחֹן אֶת יִשְׂרָאֵל עֲבַר⁸ *but Sihon trusted not Israel to pass*

¹ Eccl. 5:4.

² Gen. 3:11.

³ Gen. 1:4.

⁴ 1 Kgs. 19:4.

⁵ 2 Sam. 18:3.

⁶ Job 36:10.

⁷ 2 Sam. 21:4.

⁸ Judg. 11:20.

b. *רע יודעים לעשות* ¹ *they do not know that they do evil.*

c. *כאשר ירא... מעשות יומם* ² *since he feared to do it by day.*

כי ירא לשבת בצוער ³ *for he feared to dwell in Zoar.*

1. Dependent sentences are found,

a. With the force of a *subject*, introduced by *אִשֶׁר* or *כִּי*.

b. With the force of an *object*, introduced by *כִּי*.

c. With the logical subject, attracted by the verb of the principal sentence and treated as its object.

d. With no introductory particle, the verb being directly attached to what precedes.

2. A more condensed method of expressing subject and object sentences is seen

a. In the use of an accusative with an Infinitive (cf. the Latin), after verbs of *wishing, allowing, commanding*, etc.

b. In the same usage, more particularly in later writers, after verbs of *hearing, seeing, knowing*, etc.

c. In the use of *מִן* and rarely *לְ* with the Infinitive after verbs of *fearing*.

3. a. *אנכי שאל מאתך לאמר לא תראה את פני* ⁴ *I ask of thee, saying, "Thou shalt not see my face."*

ותאמרו לו כי מלך תשים עלינו ⁵ *and ye have said unto him, "Thou shalt set a king over us."*

ויאמר שאול אל שמואל אשר שמעתי בקול י ⁶ *and Saul said to Samuel, "I have obeyed the voice of Y."*

b. *שמעתי עליך לאמר תשמע חלום* ⁷ *I have heard concerning thee, Thou hearest a dream, etc.*

ידעו גוים אנוש המה ⁸ *let the nations know they are men.*

c. *אמר אל גד לאמר לדויד כי יעלה דויד וגו'* ⁹ *he commanded Gad to say to David that David should go up, etc.*

ויהוה חפץ רכאו החלי אם תשים אשם נפשו יראה זרע ¹⁰ *and Yahweh was pleased to bruise him, he put him to grief, (with the understanding that) if he himself should make an offering of guilt, he would see seed, he would prolong days, etc.*

d. *לדין עמו יקרא... לדין עמו* ¹¹ *he cries... that he will judge his people.*

¹ Eccl. 4:17.

² 2 Sam. 3:13.

⁷ Gen. 41:15.

¹⁰ Isa. 53:10,11.

² Judg. 6:27.

⁵ 1 Sam. 10:19.

⁸ Ps. 9:21.

¹¹ Ps. 50:4.

³ Gen. 19:30.

⁶ 1 Sam. 15:20.

⁹ 1 Chron. 21:18.

וַיִּקֶן לַעֲשׂוֹת עֲנָבִים¹ *and he expected that it would produce grapes.*
 וַיֹּאמְרוּ כָל הַקְּהָל לַעֲשׂוֹת כֵּן² *and the whole congregation said they would do so.*

3. Under object sentences belongs also what is called direct and indirect discourse. In reference to this it may be noted that

a. Direct discourse is introduced by לֵאמֹר, כִּי, or אֲשֶׁר, which are then equivalent to quotation marks; this is the earlier form and is much more common than the indirect, which, in most cases, would have been employed in English.

b. The gradual introduction of indirect discourse is seen in cases (like those cited above), in which it is only partly indirect.

c. That while in the older literature direct discourse prevails, in later writings it becomes customary to employ the Imperfect, with or without כִּי; and that in extended discourse of this kind the voluntative Imperfect is largely used.*

d. That more frequently, however, there is found especially in later writers the construction of the Infinitive with לְ (cf. the Latin).

4. a. אֲשֶׁר לֹא תוּכַל לְהִרְפֹּא³ *so that thou canst not be healed.*

כִּי תִזְכְּרֵנִי⁴ *what is man that thou rememberest him.*

b. (1) אֲשֶׁר יִדְעוּן⁵ *in order that they know.* [it holy.]

(2) זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ⁶ *remember the Sabbath day to keep*

(3) לְמַעַן יֵאֱמִינוּ⁷ *in order that they may believe.*

(4) בְּעֵבֹר תִּהְיֶה לִי לְעֵדָה⁸ *that they may be to me for a testimony.*

(5) לְעֵלּוֹת לְעַם יְגֹרְדוּ⁹ *when it comes up against the people to invade them.*

c. (1) אֲשֶׁר לֹא יִשְׁמְעוּ¹⁰ *in order that they may not understand.*

(2) אֲלֵי יִמְשְׁלוּ בִי¹¹ *that they may not rule over me.*

(3) לְבַלְתִּי נָתַן זֶרַע לְאָחִיו¹² *so as not to give seed to his brother.*

(4) וַיִּמְאַסְךָ מִמַּלְכָּךְ¹³ *and he hath rejected thee that thou mayest not be king.*

(5) פֶּן יִשְׁלַח יָדוֹ¹⁴ *and now, lest he put forth his hand.*

5. a. כִּי תַעְבֵּד אֶת הָאֲדָמָה¹⁵ *when thou tillest the ground, etc.*

¹ Isa. 5:2.

² 1 Chron. 13:4.

³ Deut. 28:27.

⁴ Ps. 8:5.

⁵ Josh. 3:7.

⁶ Ex. 20:8.

⁷ Ex. 4:5.

⁸ Gen. 21:30.

⁹ Hab. 3:16.

¹⁰ Gen. 11:7.

¹¹ Ps. 19:14.

¹² Gen. 38:9.

¹³ 1 Sam. 15:23.

¹⁴ Gen. 3:22.

¹⁵ Gen. 4:12.

* Ewald, *Hebrew Syntax*, p. 232.

- כִּי הַחֲרַשְׁתִּי בְּלוּ עֲצָמַי¹ *when I kept silent, my bones wasted.*
 b. וַיְהִי כִּאֲשֶׁר קָרַב² *and as soon as he came nigh.*
 c. וַיְהִי בְּמָלְכוֹ כִּשְׁבָתוֹ³ *and it came to pass, when he began to reign, as soon as he sat upon, etc.* [over.
 d. וַיִּלְּנֻוּ שָׁם טָרָם יַעֲבְרוּ⁴ *and they lodged there before they passed*
 e. שְׂבִי אֶלְמָנָה עַד יִגְדֹל⁵ *remain a widow until he be grown.*
 חַל עַד אֲשֶׁר עָבְרָנוּ אֶת נַחַל⁶ *until we passed over the brook.*
 f. אַחֲרַי חָלַץ אֶת הָאֲבָנִים⁷ *after he hath taken out the stones.*
 אַחֲרַי הִקְצוֹת אֶת הַבַּיִת⁷ *after he hath scraped the house.*
 g. מֵאִזָּ בָאתִי אֶל פְּרַעֲה⁸ *since I came unto Pharaoh.*
 מֵאִזָּ דִּבַּרְתָּ אֵל עַבְדְּךָ⁹ *since thou didst speak unto thy servant.*
 h. וַיֵּזְבוּ מְרֵי צֵאתָם¹⁰ *and as often as they went out.*
 מְרֵי אֲדַבֵּר¹¹ *as often as I speak.*

4. The more common methods of expressing *consequence* and *purpose* are the following :

a. Clauses indicating *result* or *consequence*, with Imperfect introduced by the particles אֲשֶׁר or כִּי .

b. Clauses indicating *purpose* or *intention*,

(1) with an Imperfect following אֲשֶׁר ;

(2) with an Infinitive following לְ ;

(3) with an Imperfect following לְמַעַן ;

(4) with an Imperfect following בְּעֵבֹר ;

(5) with an Imperfect not accompanied by an introductory particle.

c. Clause of *negative purpose*,

(1) with an Imperfect following אֲשֶׁר לֹא ;

(2) with an Imperfect following אֵל (or בְּלֹא) ;

(3) with an Infinitive following לְבַלְתִּי ;

(4) with an Infinitive or noun governed by מִן ;

(5) with an Imperfect following בְּלֹא .

5. The more common methods of expressing *time* are as follows :

a. Clauses with Perfect or Imperfect following כִּי *when, quum.*

b. Clauses with Perfect or Imperfect following כִּאֲשֶׁר *as soon as, when.*

¹ Ps. 32:3.

⁴ Josh. 3:1.

⁷ Lev. 14:43.

¹⁰ 1 Sam. 18:30.

² Ex. 32:19.

⁵ Gen. 38:11.

⁸ Ex. 5:23.

¹¹ Jer. 20:8.

³ 1 Kgs. 16:11.

⁶ Deut. 2:14.

⁹ Ex. 4:10.

c. Clauses with Infinitive following בְּ or כִּי , the former = *while*, *when*; the latter, *as soon as*, *when*.

d. Clauses with Imperfect, rarely Perfect, following טַרְם or בְּטַרְם before.

e. Clauses with Perfect or Imperfect following עַד , עַד אֲשֶׁר , *until* (cf. also עַד אִם , עַד כִּי).

f. Clauses with finite verb, or Infinitive, following אַחֲרַי , אַחֲרֵי after (cf. אַחֲרַי בֵּן).

g. Clauses with finite verb or Infinitive after מֵאֵז *since*.

h. Clauses with finite verb or Infinitive after מִדִּי *as often as*.

REFERENCES FOR STUDY.

Gen. 6:2.....	1c.	Isa. 28:19.....	5h.
Gen. 12:13.....	3b.	Isa. 38:15,16.....	3c.
Gen. 18:33; 27:40.....	5b.	Isa. 43:2.....	5a.
Gen. 24:15.....	5d.	Jer. 1:5.....	5d.
Gen. 24:41.....	5a.	Jer. 13:21; 15:15.....	2b.
Gen. 46:3.....	2c.	Jer. 18:7; 34:8,9.....	3d.
Ex. 2:2.....	1c.	Jer. 36:9.....	2a.
Ex. 9:14.....	4b.	Jer. 44:18.....	5g.
Ex. 12:34.....	5d.	Ezek. 40:1.....	5f.
Ex. 13:17.....	4c.	Hos. 5:15; 10:12.....	5c.
Lev. 9:6.....	1d.	Hos. 7:12.....	5b.
Lev. 14:43.....	5f.	Amos 7:4.....	3d.
Num. 20:21.....	2a.	Jonah 4:8.....	2a.
Deut. 4:40; 29:5.....	4b.	Zech. 8:20.....	1a.
Deut. 24:4.....	5f.	Ps. 8:4.....	5a.
Deut. 28:35,57.....	4a.	Ps. 9:15.....	4b.
Judg. 2:18.....	5a.	Ps. 55:7-9.....	3c.
Judg. 4:24.....	5e.	Ps. 76:8.....	5g.
1 Sam. 8:6.....	5b.	Ps. 104:27.....	3d.
2 Sam. 1:4.....	3a.	Ps. 119:58.....	3a.
2 Sam. 21:4.....	3b.	Job 6:11; 7:12; 15:14.....	4a.
1 Kgs. 5:17; 11:28.....	1c.	Job 16:4,5; 31:1-4.....	3c.
1 Kgs. 14:28.....	5h.	Job 16:8; 30:28.....	4b.
1 Kgs. 15:13.....	4c.	Lam. 1:10.....	1d.
2 Kgs. 2:9.....	5d.	Dan. 1:3-5.....	3d.
2 Kgs. 9:37.....	4a.	1 Chron. 15:16; 17:25; 21:18; 22:2.....	3d.
Isa. 22:14.....	5e.		

48. CONDITIONAL SENTENCES.

1. a. $\text{יִדְבַּשׁ מִצְאָת אֵחָל דִּיךְ}$ ¹ *if thou hast found honey, eat (only) enough for thee.*

$\text{וּמָת אֲבִיו וּמָת}$ ² *and if he leaves his father, he will die.*

¹ Prov. 25:16.

² Gen. 44:22.

- b. **אם אמצא חמשים צדיקים**¹ *if I find fifty righteous.*
 c. **לו חכמו ישכילו**² *if they had been wise they would understand.*
 d. **לולי 'צ' הותיר וגו'**³ *except Y. of hosts had left to us.*
 e. **כי תאמר בלבבך**⁴ *if thou shalt say in thy heart.*
 f. **לא ישוב כי אם הרוה**⁵ *it does not return unless it has watered.*
 2. a. **את שני בני תמית אם לא**⁶ *my two sons thou shalt kill if I do not, etc.* [by me.
כי תשוב... לא דבר ' כי⁷ *if thou return, Y. hath not spoken*
 b. **אם חטאתי ושמתני**⁸ *if I sin thou watchest me.*
 c. **אם השמאל ואימינה**⁹ *if thou goest to the left, then I will go to the right.*
 d. **כי עתה שלחתני**¹⁰ *for then thou hadst sent me away.*

1. The *protasis* of a conditional sentence may be introduced

a. Without an introductory conditional particle of any kind, in which case the conditional idea is indicated by the logical relation of the clause to that with which it may be connected (see below).

b. By the particle **אם**^a *if* (negative, **לא אם** *if not, unless*), less often **הִנֵּה**^b *if*, used with the Perfect, Imperfect, Participle,^c or Infinitive^d (with suffix).

c. By the particle **לו** *if*, implying that the statement made is one which is not true or cannot be fulfilled; it is used with the Perfect, Imperfect, Participle, and in elliptical expressions with the Imperative.

d. By the particle **לוֹלִי** (= **לו** *if*, **לִי** = **לא** *not*), implying that the condition has a real existence, used with the Perfect, Imperfect, or Participle.

e. By the particle **כִּי**, properly *so let it be assumed, suppose that, if; e, f*

f. By the particle **כִּי אִם** *but if, unless, g* always after a negative.

2. The *apodosis* of a conditional sentence may be introduced,

a. Without any introductory particle.

b. By Wāw Consecutive, the verb standing in the tense demanded by the context.

c. By Wāw Conjunctive, a rare usage.

d. By **כִּי עַתָּה**, or **כִּי אַז**^h *for now, in that case.*

¹ Gen. 18:26.

² Deut. 32:29.

³ Isa. 1:9.

⁴ Deut. 7:17.

⁵ Isa. 55:10.

⁶ Gen. 42:37.

⁷ 1 Kgs. 22:28.

⁸ Job 10:14.

⁹ Gen. 13:9.

¹⁰ Gen. 31:42.

3. את¹ שני בני תמית אם לא אביאנו *my two sons thou shalt kill if I do (shall) not bring him back.*
 “אם² יהיה לבן חיל לא יפל וגו’” *if he shall become a worthy man, there shall not fall, etc.*
 a. “אם³ אמצא... חמישים צדיקים... ונשאתי וגו’” *if I shall find fifty righteous... then I shall pardon.*
 b. ואם⁴ לא (תתן) לקחתי בחזקה *and if thou wilt not give, I will take it by force.*
4. אם⁵ יוכל איש למנות... זרעך ימנה *if a man should be able to number... thy seed might be numbered.*
 כִּי תעלה בבל השמים... יבאו שרדים לה ⁶ *though Babylon should mount to heaven... spoilers would come to her.*
5. אם⁷ בא לראות שוא ידבר *if he (at any time) hath come to visit me, he will speak falsehood.*
 אם⁸ ישנתי ברק חרבי... אישיב נקם *if at any time I have whet my glittering sword... I will requite vengeance.*
 a. אם⁹ לא הביאתי... וחטאתי *if I have not brought him back, then I shall be guilty.*
 b. יבש חציר... כי רוח י נשבה בו ¹⁰ *grass will wither if the breath of Y. hath blown upon it.*
6. אם¹¹ הניא אביה... נדריה... לא יקום *if her father shall have disallowed her... her vows... shall not stand.*
 a. אם¹² נטמאה ותמעל... ובאו *if she shall have defiled herself, and been faithless, then they shall come.*
7. לולו¹³ החיתם אותם לא הרגתי אתכם *if you had kept them alive, I should not have killed you.*
 לולוי י צ’ הותיר לנו... כסדרם היינו ¹⁴ *except Y. of hosts had left us a very small remnant, we should have been as Sodom, etc. [stand this.*
 a. לולו¹⁵ חכמו ישכילו זאת *if they had been wise, they would under-*
 אם¹⁶ שכחנו שם אלהינו... הלא א’ יחקר זאת *if we had forgotten the name of our God... would not God find this out?*

¹ Gen. 42:37.² 1 Kgs. 1:52.³ Gen. 18:26.⁴ 1 Sam. 2:16.⁵ Gen. 13:16.⁶ Jer. 51:53.⁷ Ps. 41:7.⁸ Deut. 32:41.⁹ Gen. 43:9.¹⁰ Isa. 40:7.¹¹ Num. 30:6.¹² Num. 5:27.¹³ Judg. 8:19.¹⁴ Isa. 1:9.¹⁵ Deut. 32:29.¹⁶ Ps. 44:21,22.

As regards the usage of tense in conditional sentences the principles given in §§ 16.-24. hold good. It is only necessary, therefore, to classify the more important forms.

3. In the *first* form, the protasis presents distinctly a future case (as, *if I (shall) find him*), and the apodosis denotes what *will be* the result (as, *I will inform him*). The *Imperfect* is employed in both.^{i,j,k} But in the apodosis there is found also

a. The Perfect with Wāw Consecutive instead of the Imperfect (§ 25. 1. b).

b. The Perfect of *certainty* which is equivalent to an Imperfect (§ 19. 1).

4. In the *second* form, the protasis presents a future case, but less distinctly (as, *if I should find him*); the apodosis denotes what *would* (or *might*) be the result. The Imperfect is employed in both.^{l,m,n}

5. In the *third* form, the protasis presents a future case, but one of an entirely uncertain and indefinite character, and regarded from the stand-point of the past (as, *if I shall have at any time found him*); the apodosis denotes what *will be* the result in case this contingency is realized. Here the Perfect is found in the protasis^o and the Imperfect in the apodosis; but in the apodosis there is also found

a. The Perfect with Wāw Consecutive instead of the Imperfect (§ 25. 1. b.).

b. The Perfect in the sense of the Future Perfect (§ 19. 3).

6. In the *fourth* form the protasis presents a case either strictly past, or past as viewed from a definite moment fixed in the context (as, *if I have in the past, or shall have at a particular time, found him*) the apodosis denotes what *will be* the result immediately or at the particular moment referred to. The Perfect^p (either present perfect, § 17. 2, or perfect of the immediate past, § 18. 1, or future perfect, § 19. 3) is used in the protasis, the Imperfect in the apodosis; but in the apodosis there is also found

a. The Perfect with Wāw Consecutive instead of the Imperfect (§ 25. 1. b.).

7. In the *fifth* form, the protasis presents a case which is supposed not to have been fulfilled (as, *if I had found him*); the apodosis denotes what *would have been* the result if the supposed case had been realized (as, *I should have informed him*). The Perfect is used in both members.^{q,r,s,t} But in the apodosis there is found

a. The *Imperfect* instead of the Perfect, when reference is made to the present (as, *I should now inform him*).

8. a. *ויעזב את אביו ומת*¹ *and (if) he leave his father, he will die.*
*וראה כל העם וקם*² *and (if) all the people saw, they stood up.*
- b. *והביאה לי ואכלה*³ *and (if thou) bring it to me [and] I will eat.*
*שמעו... אלי ואכלו טוב*⁴ *(if ye) hearken to me [and] (ye will) eat good.*
*נקבה שכרך עלי ואתנה*⁵ *(if thou wilt) specify to me thy hire [and] I will give it.*
*וארא ואין איש*⁶ *and (if) I looked, there was no man.*
- c. *הנך הולך מאתי והכך האריה*⁷ *behold, thou goest from me and a lion shall slay thee.* [avenged, etc.]
- כל הרג קין שבעתים יקם*⁸ *should any one kill Cain, he shall be*
9. a. *אם אקח מכל אשר לך*⁹ *(may he punish me) if I take of all that is thine = I will not take.*
*אם לא כאשר דברתם... כן אעשה*¹⁰ *(God do so to me, and more also), if I do not do according to what ye have spoken = I will surely do it.*
- b. *ועתה אם תשא חטאתם ואם אין מחני*¹¹ *and now if thou wilt forgive their sin [it is well], but if not, blot me out.*
- c. *לא אשלחך כי אם ברכתני*¹² *I will not let thee go... yes, if thou bless me, (then I will let thee go).*
- d. *לו הואלנו ונשב בעבר הירדן*¹³ *oh that we had been content and had remained beyond the Jordan.*

8. Certain classes of sentences, conditional in force, though not in form, may be grouped as follows :

a. Sentences containing two members, each of which has as its verb a Perfect with Wāw Consecutive (as, *and I used to find him, and inform him*, or *and I find him, and I inform him = and if I found him I should inform him*, or *and if I find him, I inform him*). This Perfect is a frequentative (§ 25. 1. a). The usage occurs in the sphere of past, present or future time.

b. Sentences containing two members, both of which have Imperatives ; or one, an Imperative, the other a Jussive or Cohortative ; or both, Jussives (as, *find him and inform him = if you find him, you shall*

¹ Gen. 44:22.

² Ex. 33:10.

³ Gen. 27:4.

⁴ Isa. 55:2.

⁵ Gen. 30:28.

⁶ Isa. 41:23.

⁷ 1 Kgs. 20:36.

⁸ Gen. 4:15.

⁹ Gen. 14:23.

¹⁰ Num. 14:28.

¹¹ Ex. 32:32.

¹² Gen. 32:27.

¹³ Josh. 7:7.

inform him, or find him and I will inform him, or let me find him and I will inform him).^u

c. Sentences with a participle (often preceded by הַנִּה) in the protasis, an Imperfect, or Perfect with Wāw Consecutive in the apodosis.

9. In certain usages, one or the other member of the conditional is regularly omitted. This is seen in

a. In the expression of the oath, the apodosis, viz., *I lift my hand to God that he may punish me, or God do so to me and more also*, having been dropped. Here אֲנִי = *assuredly not*; לֹא אֲנִי = *assuredly*.

b. In the case of the first apodosis of two consecutive conditional sentences, this apodosis being easily supplied from the context.

c. In the case of the elliptical conjunction אִם כִּי = *yes, if*, the real apodosis having strictly to be supplied.^v

d. In the expression of a *wish* which is not, or cannot be, realized.

REMARKS.

(a) For אֲנִי in the sense of *although*, 1 Sam. 15:17; Jer. 5:2; 14:7.

(b) See Ex. 4:1; 8:22 and compare הַנִּה, § 48. 8. c.

(c) See Judg. 9:15; 11:9; 1 Sam. 6:3.

(d) Cf. אֲנִי אֶכְרַם (Job 9:27) *if my saying = if I say*.

(e) Cf. sentences introduced by כִּי *when*, § 47. 5. a.

(f) Cf. the distinction between אֲנִי and כִּי in Ex. 21:2-5, where כִּי is used before a general ordinance, אֲנִי, before the particular details.

(g) To be distinguished from this are other usages of אֲנִי כִּי, viz., (1) *that if, because if, for if*, e. g., 1 Kgs. 20:6; Deut. 11:22, and (2) *but*, the אֲנִי having lost its force, Ps. 1:1; Josh. 17:3.

(h) Here belong cases in which the protasis has been omitted, e. g., Ex. 9:15; 1 Sam. 13:13; 2 Kgs. 13:19.

(i) The voluntative Imperfect or Imperative may be substituted for the ordinary Imperfect, e. g., 1 Sam. 20:21; 21:10; 2 Kgs. 2:10.

(j) The Participle (according to § 20. 2. (h)) may also be substituted for the Imperfect, e. g., Gen. 4:7; Lev. 21:9.

(k) For cases in which the Imperfect in apodosis refers to the past in the frequentative sense, see Gen. 31:8; Ex. 40:37.

(l) While the Greek uses in the first form the subjunctive, in the second the optative, and thus distinguishes them, the distinction in Hebrew can be seen only from the context.

(m) When both members are parallel in thought, the particle is translated *if*; when contrasted, it may be rendered by *though*.

(n) Here, too, the Participle may be substituted for the Imperfect.

(o) Notice that this Perfect is continued by a Perfect with Wāw Consecutive, not by an Imperfect with Wāw Consecutive, e. g., Gen. 43:9; Job 11:13,14.

(p) Notice that this Perfect is continued by an Imperfect with Wāw Consecutive, e. g., Judg. 9:16-19.

(q) By the omission of the apodosis there arises a common expression for a *wish* that has not been realized, e. g., Josh. 7:7; Isa. 48:18,19; 63:19.

(r) By the omission of the protasis and the use of הָיָה כִּי arise such cases as 1 Sam. 13:13; Ex. 9:15, etc.

(s) Here the Greek likewise employs past tenses in both protasis and apodosis.

(t) Examine 2 Sam. 18:12; Ps. 81:14-17 and note the use of the Participle in the protasis and the Imperfect in the apodosis (as, *if I found him now, I would tell him*).

(u) Cf. § 23. 2. d., under which many of the cases here cited may also be classified, e. g., *do this and live may be do this that you may live, or if you do this, you will live*.

(v) Here belong also אִם . . . אִם , *if . . . if, whether . . . or*, cf. $\text{ἐάν τε . . . ἐάν τε}$, *sive . . . sive*.

REFERENCES FOR STUDY.

Gen. 24:8; 32:9.....	3a.	2 Sam. 17:9.....	8c.
Gen. 32:29.....	9c.	2 Sam. 18:12.....	1e.
Gen. 33:13.....	1a.	2 Sam. 18:13.....	7a.
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Gen. 43:10.....	2d.	2 Kgs. 7:4.....	5a.
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“ 3:19.....29. 4. c.	“ 16:22.....14. 2. a.	“ 4:22.....25. 1. c. R. (f)
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“ 4:5.....47. 4. b.	“ 16:27.....37. 1.	“ 11:4.....34. 2.
“ 4:10.....8. 3. e.	“ 16:29.....3. 5. b.	“ 13:3,4.....37. R. (g)
“ 4:10.....9. 1. c.	“ 16:29.....14. 2. b.	“ 13:49.....35. 2.
“ 4:10.....10. 5.	“ 17:1.....29. 2. b.	“ 14:34.....9. 3. b. R. (c)
“ 4:10.....47. 5. g.	“ 17:2.....42. 5. b.	“ 14:43.....47. 5. b.
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“ 4:21.....13. 1. R. (a)	“ 17:16.....44. 4. R. (g)	“ 19:20.....23. 3. R. (d)
“ 4:22,23.....24. 1. b.	“ 18:20.....46. 4. c.	“ 19:23.....5. 1. a.
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“ 5:7.....25. 1. c.	“ 18:26.....25. 2. a. R. (a)	“ 21:9.....48. 3. R. (j)
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“ 5:16.....27. 4. b.	“ 19:19.....16. 2. a.	“ 26:36.....32. 2.
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“ 6:1.....16. 2. c.	“ 20:12.....23. 1. a.	Num.1:2.....3. 4.
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“ 6:28.....8. 2. e.	“ 20:14.....40. 1. a.	“ 1:44.....15. 3. R. (d)
“ 7:20.....30. 5. R. (c)	“ 20:20.....11. 2. d.	“ 3:32.....9. 4. a.
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“ 8:20.....20. R. (a)	“ 20:20.....41. 2. b.	“ 5:23.....38. 3. d.
“ 8:22.....25. 3.	“ 21:2-5.....48. 1. c. R. (f)	“ 5:27.....48. 6. a.
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“ 9:18.....13. 1.	“ 21:28.....34. 4.	“ 13:17.....12. 1. e.
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“ 12:49.....15. 1.	“ 25:12.....3. 3.	“ 16:29.....41. 1. c.
“ 13:2.....5. 1. a.	“ 25:14.....4. 3. e.	“ 16:35.....15. 7. b.
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“ 14:20.....14. 2. f.	“ 32:1.....10. 2. a. R. (b)	“ 22:30.....46. 1. R. (c)
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“ 15:1.....20. 1. b.	“ 32:32.....48. 9. b.	“ 23:1.....15. 2. b.
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" 2:30.....26. 1. a.	" 29:12.....29. 2. a.	" 6:27.....47. 2. c.
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" 1:17.....13. 2.	" 12:3.....17. 3.	" 25:43.....44. 1. R. (c)
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" 5:9.....13. 4. b. R. (e)	" 20:11.....33. 1. a.	" 15:4.....23. 1. c. R. (f)
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" 6:3.....25. 1. c. R. (f)	" 20:22.....19. 3.	" 15:16.....34. 3. R. (e)
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" 7:16.....25. 2. a.	" 21:14.....11. 2. a. R. (g)	" 15:33.....11. 2. c.
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“ 18:18....29. 3. a. R. (a)	“ 14:11.....38. 3. a.	“ 22:3.....15. 8. b.
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“ 3:2.....27. 3. a.	“ 3:16.....6. 3. c.	“ 1:3.....10. 4. b.
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“ 3:18....11. 2. d. R. (k)	“ 4:24.....19. 3. R. (b)	“ 1:16.....29. 3. a.
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“ 8:5.....22. 2. a.	“ 7:9....25. 2. d. R. (d)	“ 5:7.....44. 1. b.
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"	18:21.....13. 3. b.	"	11:7.....37. 5. a.	"	41:7.....48. 5.
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